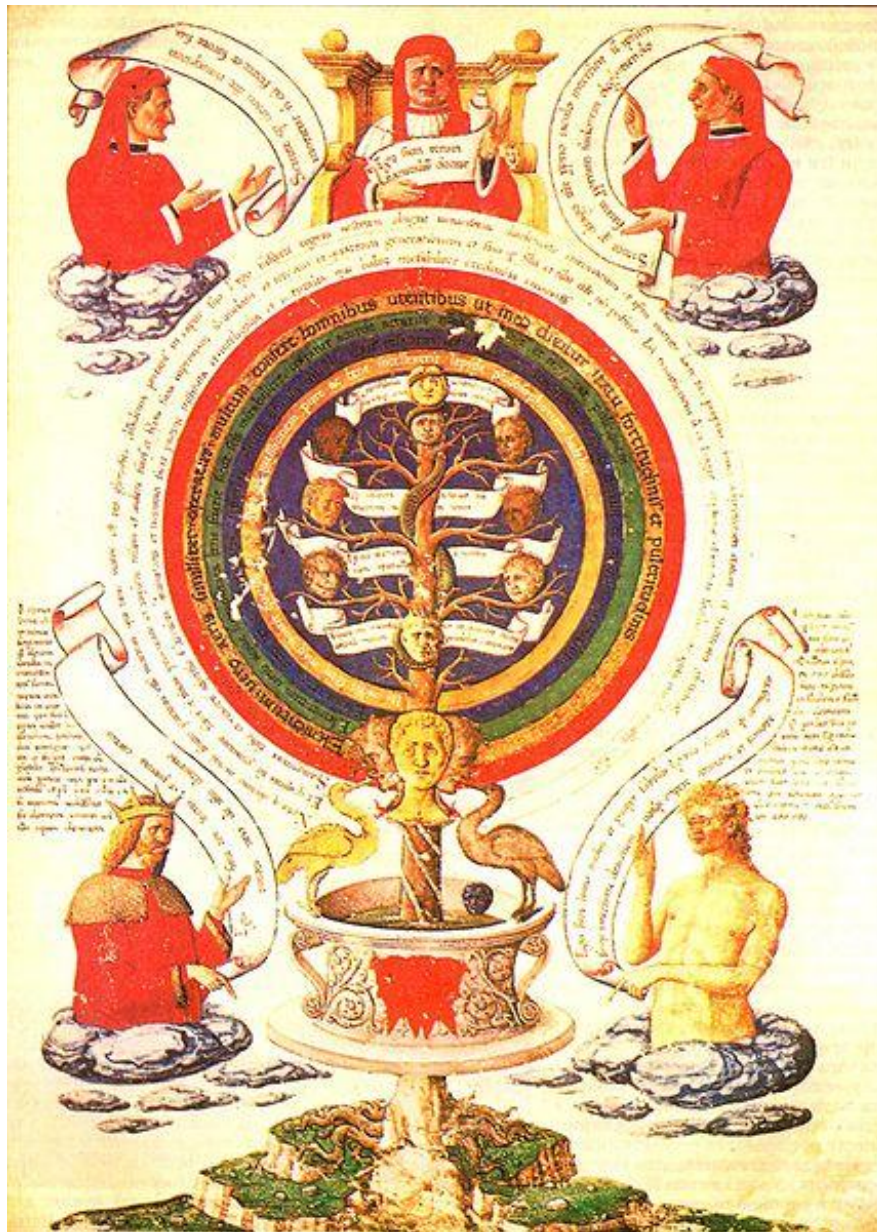


Sovereign Order of the Elder Brethren Rose ✠ Cross

Founded by Pope John XXIII of Avignon (France) in 1317

Philippus-Laurentius, Grand Master (1975-)



Rose ✠ Cross Chronicles

Scroll Two

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Short History of Alchemy and Knighthood

Alchemy is one of the world's oldest traditions – a unique blend of science and spirituality that has the potential to create a new vision of the world. Alchemy offers a way of living in accord with the basic patterns of the universe that can result in magical transformations in your life. In our school, these ancient teachings are presented in their purest form. Join us in the Great Work of personal and global transformation. Become part of our international community of students and instructors dedicated to preserving this ancient wisdom

Behind the ordinary history of the world, the facts and dates that most of us have learned in schools and colleges, and forget immediately after the tests, lies a second hidden history of secret orders and societies, also as part of lost civilisations, sinister conspiracies and mysterious events. Any shadow side of history has become a persuasive theme in the popular culture of this Scientific Age, the twenty-first century. In an age of politicians who manipulate facts for their own benefit, scientists who invent data to advance their careers, and religious scholars and others who let their prejudices all too obviously shape their judgment only believed by the foolish, or those with agendas of their own, accept the claims of authority blindly.

Alchemy is an influential philosophical tradition whose early practitioners' claims to profound powers were known from antiquity. The defining objectives of alchemy are varied; these include the creation of the legendary philosopher's stone possessing powers including the capability of turning base metals into the noble metals gold or silver, as well as an elixir of life conferring youth and longevity. Western alchemy is recognized as a proto-science that contributed to the development of modern chemistry and medicine. Alchemists developed a framework of theory, terminology, experimental process and basic laboratory techniques that are still recognizable today. But alchemy differs from modern science in the inclusion of Hermetic principles and practices related to mythology, religion, and spirituality.

Alchemy originated in ancient Egypt, where the word Khem was used in reference to the fertility of the flood plains around the Nile. Khemia to the Greeks was 'the dark land', a reference to the rich, fertile soil of the River Nile's flood plain. Al in the Arabic languages means 'The', as in Al Qaeda, (The Base). From that, by a convoluted linguistic evolution we get Chemistry. The aim of the alchemists was to turn lead or some other base metal into gold. We now know such a process, were it possible, would be more to do with physics than chemistry, but whichever science needed to be employed, for all our modern knowledge we still could not achieve it without destroying our world.

A comprehensive philosophy of matter, alchemy included physics, chemistry, biology, meteorology, medicine, herbalism, embryology, the environmental sciences, psychology, economics, and mystical religion if one may call it that way. Alchemists in China more than a thousand years ago successfully extracted steroidal sex hormones from human urine and used them to treat cases of hormonal insufficiency and produced metallic aluminium. In the same way, the first distillation of alcohol, the discovery of phosphorus, the invention of organic fertilisers, and the first successful treatment for syphilis can be credited to western alchemists.

Egyptian beliefs in life after death, and the mummification procedures they developed, probably gave rise to rudimentary chemical knowledge and a goal of immortality. It is tempting to think of the Egyptians as being similar to the early Greek but with bizarre dress sense and a preference for incest rather than buggery. Their understanding of things was different but in its own way as advanced as that of the Greeks and the Persians to the east.

That may have been the case by the time Alexander the Great conquered Egypt in the fourth century BC. Greek philosophers had become interested in the Egyptian ways. Simultaneously the mores, legal system of the Hellenic city states which included those on the Greek mainland and the Aegean archipelago, Asia Minor (modern Turkey) and the Phoenician trading ports in what are now Lebanon, Israel and Palestine along with those on the coast of North Africa had spread to the Egyptian empire.

Greek views of how matter is made up of the four elements of nature - Fire, Earth, Air and Water, were superimposed on the Egyptian sacred science. The result was Khemia, the Greek word for Egypt. After the fall of Rome and the division of the Empire into Byzantium and the Western Empire, Egypt continued much as it had for centuries, influenced by Byzantine ways but still very much a culture apart. When Egypt was eventually occupied by the Arabs in the 7th Century, they added 'al-' to the word Khemia and al-Khemia meaning 'the Dark Land' is now seen as a likely origin for the word alchemy.

Most of that is based on supposition among scholars from the late eighteenth through to the twentieth century. It is unfortunate that more is not known about this early period in the history of alchemy. In 391AD fanatical Christians burned the great library Alexandria, destroying many relevant works. Chemistry or Alchemy was also developed independently in China by Taoist monks. The aim of these early scientists was rather different in that they pursued both the outer elixir and the inner elixir, a more holistic approach. The former comprised the tradition of Chinese medicine, using minerals, plants and animal extracts to treat illness and prolong life. Longevity has always been revered in China. The inner

elixir they sought was the use of exercise and meditation techniques, such as Qigong, to manipulate the chi (life force) of the body.

Like China, the Hellenic culture and Egypt, India developed alchemy independently. They had beliefs similar to the Chinese, in that they used external and internal methods to purify the body and prolong life.

In their research the Indian alchemists invented steel (and possibly bronze but the origins of that alloy cannot be proved) and long before Bunsen and Kirchhoff's work, understood the importance of flame colour in the identification of metals.

Common to all alchemical traditions is the use of symbolism and evasive language to communicate alchemical secrets to those who already know the craft, while hiding them from all others. According to all possible accounts, the only way to understand the core secrets of alchemy is to receive them from an experienced alchemist, or to grasp them through a sudden flash of insight after careful reading of alchemical texts. Alchemists claim that openly publishing the secrets of their art might literally bring about the destruction of the world. Since those secrets are still hidden today as ever more, the reality behind these dire warnings remains anyone's guess.

According to the orthodoxy the re-introduction of alchemy to the west came in the eighth Century when the Moors invaders from Islamic Morocco brought the knowledge to Spain where Toledo became as famous a centre for steel making as Damascus in Syria. This is completely untrue however, we know that the Celtic smiths of Britain and Ireland, Western France and the Germanic lands. There is also evidence that the Vikings of the north land understood how to heat iron to a temperature at which certain changes in the molecular structure happened and then fix those changes by rapidly cooling the almost white hot metal in icy water.

The reason the Roman Empire never learned how to make steel was that among the Celts and Goths, the metalworkers, smiths, had an almost religious status. To possess the skill and knowledge needed to work metal was regarded as a magical power and those who mastered that skill were only a tiny step down the status ladder from the Druids who were true rulers of the tribal societies. The smiths of the northern tribes were sworn not to reveal the secrets of their craft (a bit like modern Freemasons) and though they would sell their products to Romans would choose death before they would teach somebody who was not of their tribe how to form the blade of a long sword or drop a circular hoop onto a wooden wheel and shrink it without burning the wood to make a hard, resilient tyre.

We have no record of whether the Celtic smiths had any beliefs about the metal they worked but as the pagan religions believed that everything had a spirit and indeed was part of 'the oneness' the continual cycle of destruction and renewal it is unlikely they simply thought, 'it works'. The Arabs and Moors held to a pre-Islamic belief that all metals are made up of mercury and sulphur in varying proportions. Gold was seen as the perfect metal and all others were less perfect. Naturally this is an idea caught on among western alchemists. Gold was wealth and wealth was power, the idea that base metals were made of the same stuff as gold and by manipulation of the chemical mix could be turned into gold was always going to prove popular, human nature being what it is.

The medieval Alchemists' catastrophic attempts to transform lower metals led them to believe the process could only be accomplished with the aid of a substance known as the Philosophers Stone. The Stone was also alleged to be able to confer immortality, the Chinese name for it being the Pill of Immortality.

Though Alchemy is now derided by modern scientists and dismissed with their favourite 'catch all' phrase, 'magical thinking' it led to the discovery of manufacture of amalgams and alloys and advances in many other chemical processes and the creation of apparatus required for them. By the 16th Century, European alchemists had divided into two groups. The first focused their efforts on the discovery of new compounds and their reactions - leading to what is now the science of chemistry. The other faction continued to study the more spiritual, metaphysical side of alchemy, continuing the search for immortality and the transmutation of base metals into gold through occult methods and seeking the legendary Hermetic Wisdom through dabbling in the occult and flirting with necromancy. This led to the modern day idea of alchemist.

Alchemy in Medieval Europe

The introduction of alchemy to Latin Europe occurred on February 11, 1144, with the completion of Robert of Chester's translation of the Arabic *Book of the Composition of Alchemy*. Although European craftsmen and technicians preexisted, Robert notes in his preface that alchemy was unknown in Latin Europe at the time of his writing. The translation of Arabic texts concerning numerous disciplines including alchemy flourished in twelfth century Toledo, Spain, through contributors like Gerard of Cremona and Adelard of Bath. Translations of the time included the *Turba Philosophorum*, and the works of Avicenna and al-Razi. These brought with them many new words to the European vocabulary for which there was no previous Latin equivalent. Alcohol, carboy, elixir, and athanor are examples.

Meanwhile, theologian contemporaries of the translators made strides towards the reconciliation of faith and experimental rationalism, thereby priming Europe

for the influx of alchemical thought. Saint Anselm (1033–1109) put forth the opinion that faith and rationalism were compatible and encouraged rationalism in a Christian context. Peter Abelard followed Anselm's work, laying the foundation for acceptance of Aristotelian thought before the first works of Aristotle reached the West. Later, Robert Grosseteste (1170–1253) took Abelard's methods of analysis and added the use of observations, experimentation, and conclusions in making scientific evaluations. Grosseteste also did much work to bridge Platonic and Aristotelian thinking.

Through much of the twelfth and thirteenth centuries, alchemical knowledge in Europe remained centered around translations, and new Latin contributions were not made. The efforts of the translators were succeeded by that of the encyclopaedists. Albertus Magnus and Roger Bacon are the most notable of these. Their works explained and summarized the newly imported alchemical knowledge in Aristotelian terms. There is little to suggest that Albertus Magnus (1193–1280), a Dominican, was himself an alchemist. In his authentic works such as the *Book of Minerals*, he observed and commented on the operations and theories of alchemical authorities like Hermes and Democritus, and unnamed alchemists of his time. Albertus critically compared these to the writings of Aristotle and Avicenna, where they concerned the transmutation of metals. From the time shortly after his death through to the fifteenth century, twenty-eight or more alchemical tracts were misattributed to him, a common practice giving rise to his reputation as an accomplished alchemist. Likewise, alchemical texts have been attributed to Albert's student Thomas Aquinas (1225–1274).

Roger Bacon (1214–1294) was an Oxford Franciscan who studied a wide variety of topics including optics, languages and medicine. After studying the Pseudo-Aristotelian *Secretum Secretorum* around 1247, he dramatically shifted his studies towards a vision of a universal science which included alchemy and astrology. Bacon maintained that Albertus Magnus' ignorance of the fundamentals of alchemy prevented a complete picture of wisdom. While alchemy was not more important to him than any of the other sciences, and he did not produce symbolic allegorical works, Bacon's contributions advanced alchemy's connections to soteriology and Christian theology. Bacon's writings demonstrated an integration of morality, salvation, alchemy, and the prolongation of life. His correspondence with Pope Clement IV highlighted this integration, calling attention to the importance of alchemy to the papacy. Like the Greeks before him, Bacon acknowledged the division of alchemy into the practical and theoretical. He noted that the theoretical lay outside the scope of Aristotle, the natural philosophers, and all Latin writers of his time. The practical however, confirmed the theoretical through experiment, and Bacon advocated its uses in natural science and medicine.

Soon after Bacon, the influential work of Pseudo-Geber (sometimes identified as Paul of Taranto) appeared. His *Summa Perfectionis* remained a staple summary of alchemical practice and theory through the medieval and renaissance periods. It was notable for its inclusion of practical chemical operations alongside sulphur-mercury theory, and the unusual clarity with which they were described. By the end of the 13th century, alchemy had developed into a fairly structured system of belief. Adepts believed in the macrocosm-microcosm theories of Hermes, that is to say, they believed that processes that affect minerals and other substances could have an effect on the human body (for example, if one could learn the secret of purifying gold, one could use the technique to purify the human soul). They believed in the four elements and the four qualities as described above, and they had a strong tradition of cloaking their written ideas in a labyrinth of coded jargon set with traps to mislead the uninitiated. Finally, the alchemists practiced their art: they actively experimented with chemicals and made observations and theories about how the universe operated. Their entire philosophy revolved around their belief that man's soul was divided within himself after the fall of Adam. By purifying the two parts of man's soul, man could be reunited with God.

In the 14th century, alchemy became more accessible to Europeans outside the confines of Latin speaking churchmen and scholars. Alchemical discourse shifted from scholarly philosophical debate to an exposed social commentary on the alchemists themselves. Dante, Piers the Ploughman, and Chaucer all painted unflattering pictures of alchemists as thieves and liars. Pope John XXII's 1317 edict (*see Scroll 1*), *Spondent quas non exhibent* forbade the false promises of transmutation made by pseudo-alchemists. In 1403, Henry IV of England banned the practice of multiplying metals (Although it was possible to buy a licence to attempt to make gold alchemically, and a number were granted by Henry VI and Edward IV). These critiques and regulations centered more around pseudo-alchemical charlatanism than the actual study of alchemy, which continued with an increasingly Christian tone. The 14th century saw the Christian imagery of death and resurrection employed in the alchemical texts of Petrus Bonus, John of Rupescissa and in works written in the name of Raymond Lull and Arnold of Villanova.

Nicolas Flamelⁱ (*see Scroll 1*) is a well known alchemist, but a good example of pseudepigraphy, the practice of giving your works the name of someone else, usually more famous. Though the historical Flamel existed, the writings and legends assigned to him only appeared in 1612. Flamel was not a religious scholar as were many of his predecessors, and his entire interest in the subject revolved around the pursuit of the philosopher's stone. His work spends a great deal of time describing the processes and reactions, but never actually gives the formula for carrying out the transmutations. Most of 'his' work was aimed at

gathering alchemical knowledge that had existed before him, especially as regarded the philosopher's stone.

Through the late Middle Ages (1300–1500) alchemists were much like Nicolas Flamel (*See Scroll 1*): they concentrated on looking for the philosophers' stone. Bernard Trevisan and George Ripley made similar contributions in the 14th and 15th centuries . Their cryptic allusions and symbolism led to wide variations in interpretation of the art.

The History of the “Rose Croix” and the “Rosicrucians”

When Godfroid died in 1100, his brother, Baudouin, became the Defender of the Holy Sepulchre as well as the virtual King of Jerusalem*. Subsequently, Hugues de Payen, a nobleman from Champagne, unsolicited, presented himself with eight comrades at the palace of Baudouin I, where the king of Jerusalem received them most cordially (as did the patriarch of Jerusalem -- the religious leader of the new kingdom and special emissary of the Pope). Hugues proposed to form the Order of the Poor Knights of Christ and the Temple of Solomon (to become known as the Templars).

Baudouin I, "who owed his throne to Sion", was "obliged" to negotiate the constitution of the new Templar order. In 1117, when Baudouin was known to have been a sick man and whose death was imminent, may have on his deathbed, compelled by illness, by the Ordre de Sion, or both, to grant the Templars some official status. The Knights Templar were undoubtedly active prior to that time, and to possibly have acted in an ex officio capacity as the military or administrative arm of the Ordre de Sion in the fortified abbey. In any event, the Knights Templar were officially recognized in 1118.

The nine knights of the Knights Templar returned to Europe in 1127, receiving a triumphal welcome, orchestrated in large part by Saint Bernard. In January 1128, a Church council convened at Troyes -- at the court of the count of Champagne, Hugues de Payen's liege lord -- where Bernard was again the guiding spirit. Here the Templars were officially recognized and incorporated as a religious-military order. Hugues was made the grand master. He and his subordinates were to be warrior-monks, soldier-mystics, combining the austere discipline of the cloister with a martial zeal tantamount to fanaticism -- a "militia of Christ" as they were called at the time.

The Templars were sworn to poverty, chastity and obedience. They were obliged to cut their hair, but forbidden to cut their beards (in a time when most men were clean shaven). They wore white habits and white mantles (which no other order could wear), and by 1146, had adopted the famous splayed red cross -- the cross pattee (the same as worn by the ancient Benjamites). With this

device emblazoned on their mantles, they accompanied King Louis VII of France on the Second Crusade. It was then that they established their reputation for martial zeal coupled with an almost insane foolhardiness and fierce arrogance. [Hey! My kind of people!]

During the next hundred years the Templars became a major power with international influence. Pope Innocent II, a former protégé of Saint Bernard, issued a papal bull in 1139, which stated that the Templars owed no allegiance to any secular or ecclesiastical power other than the Pope himself. In this way, the Templars were rendered totally independent of all kings, princes, and prelates, and from all interference from both political and religious authorities. They became, in effect, a law unto themselves. At the same time, Europe's younger sons of noble families flocked to enroll in the order's ranks and vast donations -- in money, goods, and land -- were made from every quarter of Christendom. Eventually, the Templars became so wealthy that they could lend vast sums of money to destitute monarchs and became the international bankers for thrones in Europe and certain Muslim potentates in the Middle East.

In 1185 King Baudouin IV of Jerusalem died. In the subsequent dynastic squabbling, Rerard de Ridefort, grand master of the Temple of Sion, betrayed an oath made to the dead monarch and thereby brought the European community in Palestine to the brink of civil war. Ridefort's cavalier attitude toward the Muslim Saracens precipitated the rupture of a long-standing truce, and provoked a new cycle of hostilities. In July 1187, he led his knights and the rest of the Christian army into a disastrous battle. The Christian forces were virtually annihilated, and two months later, Jerusalem was again in Saracen hands.

Meanwhile, back in Europe, the Templars had become increasingly wealthy, powerful, complacent -- not to mention arrogant, brutal and corrupt. Through their Islamic and Judaic contacts, they had become a clearinghouse for new ideas and knowledge. In the process, they developed a sophistication far in advance of their time in such diverse fields as military architecture and engineering, weapons, mapmaking, road building, shipping (they owned their own seaports, shipyards and fleets -- both commercial and military), and medicine. In the latter, they maintained their own hospitals, understood something of hygiene and antibiotics, and regarded epilepsy not as demonic possession but as a controllable disease.

The "treason" of Ridefort and the loss of Jerusalem appears to have precipitated a disastrous rift between the Ordre de Sion and the Templars. In 1188 a formal separation supposedly occurred between the two institutions. The Ordre de Sion, which had created the Knights Templar, now washed its hands of its celebrated protégés. The parent officially disowned the child. This rupture is believed to have been commemorated by a ritualized "cutting of the elm" at Gisors.

At the same time, the Ordre de Sion is said to have changed its name to the Priure de Sion (a name which it has allegedly retained to the present), and adopted as a kind of subtitle, the name "Ormus". The latter name apparently derives from two sources. In Zoroastrian thought and in Gnostic texts, Ormus is synonymous with the principle of light. Ormus was also the name of an Egyptian sage and mystic, a Gnostic "adept" of Alexandria (Egypt), and who in A.D. 46 was converted to a form of Christianity.

From this conversion a new sect or order is said to have been born, which fused the tenets of early Christianity with the teachings of other, even older mystery schools. Inasmuch as Alexandria in the first century after Christ was a veritable hotbed of mystical activity, a crucible in which Judaic, Mithraic, Zoroastrian, Pythagorean, Hermetic, and neo-Platonic doctrines suffused the air and combined with innumerable others, where teachers of every conceivable kind abounded, it is quite likely that the name Ormus implies that the Priure de Sion was adopting a view involving the principle of light.

The Rosicrucians, or so-called Rose Croix, is said to have evolved from this origin in 1188. Note that the Rose Croix is just another way of identifying the Templars with the splayed cross on their chests.

Meanwhile the Priure de Sion's "child" was having a major crisis of its own. By 1291, all of the Holy Land was under Muslim control. Inasmuch as the Templar's prime reason for existence had been in conquering infidel lands and defending the Holy Land, this constituted something of a problem.

Fortunately, the Templars had early on developed a close connection with the Cathars of southern France. In fact, Bertrand de Blanchefort, fourth grand master of the order, came from a Cathar family. The Templars, therefore, sought refuge in the area of southern France known as the Languedoc. Of course, this area was Guillem de Gellone's old stomping ground. In effect, the Templars' new home base was the same area that figured so prominently in the Merovingian bloodline, and ultimately in Godfroi's bid to become King of Jerusalem and thereby re-establish the House of David as rulers of the Holy Land.

Things were starting to look good for the Templars.

Rosicrucianism a secret society of mystics, said to have been founded in late medieval Germany by Christian Rosenkreuz. It holds a doctrine or theology "built on esoteric truths of the ancient past", which, "concealed from the average man, provide insight into nature, the physical universe and the spiritual realm." Rosicrucianism is symbolized by the Rosy Cross.

Between 1607 and 1616, two anonymous manifestos were published, first in Germany and later throughout Europe. These were *Fama Fraternitatis RC* (The Fame of the Brotherhood of RC) and *Confessio Fraternitatis* (The Confession of the Brotherhood of RC). The influence of these documents, presenting a "most laudable Order" of mystic-philosopher-doctors and promoting a "Universal Reformation of Mankind", gave rise to an enthusiasm called by its historian Dame Frances Yates the "Rosicrucian Enlightenment".

Rosicrucianism was associated with Protestantism and in particular Lutheranism. According to historian David Stevenson, it was also influential to Freemasonry as it was emerging in Scotland. In later centuries, many esoteric societies have claimed to derive their doctrines, in whole or in part, from the original Rosicrucians. Several modern societies, which date the beginning of the Order to earlier centuries, have been formed for the study of Rosicrucianism and allied subjects.

The *Fama Fraternitatis* presented the legend of a German doctor and mystic philosopher referred to as "Frater C.R.C." (later identified in a third manifesto as Christian Rosenkreuz, or "Rose-cross"). The year 1378 is presented as being the birth year of "our Christian Father," and it is stated that he lived 106 years. After studying in the Middle East under various masters, possibly those adhering to Sufism or Zoroastrianism, he was unable to spread the knowledge he had acquired to any prominent European figures. Instead, he gathered a small circle of friends/disciples and founded the Rosicrucian Order (this can be deduced to have occurred in 1407).

During Rosenkreuz's lifetime, the Order was said to consist of no more than eight members, each a doctor and a sworn bachelor. Each member undertook an oath to heal the sick without payment, to maintain a secret fellowship, and to find a replacement for himself before he died. Three such generations had supposedly passed between c.1500 and c.1600, a time when scientific, philosophical and religious freedom had grown so that the public might benefit from the Rosicrucians' knowledge, so that they were now seeking good men.

The manifestos were and are not taken literally by many but rather regarded either as hoaxes or as allegorical statements. The manifestos directly state: "We speak unto you by parables, but would willingly bring you to the right, simple, easy, and ingenuous exposition, understanding, declaration, and knowledge of all secrets." Others believe Rosenkreuz to be a pseudonym for a more famous historical figure, usually theorized as Francis Bacon.

It is evident that the first Rosicrucian manifesto was influenced by the work of the respected hermetic philosopher Heinrich Khunrath, of Hamburg, author of the *Amphitheatrum Sapientiae Aeternae* (1609), who was in turn influenced by

John Dee, author of the *Monas Hieroglyphica* (1564). The invitation to the royal wedding in the *Chymical Wedding of Christian Rosenkreutz* opens with Dee's philosophical key, the *Monas Heiroglyphica* symbol. The writer also claimed the brotherhood possessed a book that resembled the works of Paracelsus.

Some say the writers were moral and religious reformers. They used the techniques of chemistry (alchemy) and of the sciences generally as media through which to publicize their opinions and beliefs. The authors of the Rosicrucian works generally favoured the Reformation and distanced themselves from the Roman Catholic Church and Islam.

In his autobiography, Johann Valentin Andreae (1586–1654) claimed the anonymously published *Chymische Hochzeit (Chymical Wedding of Christian Rosenkreutz)* as one of his works, and he subsequently described it as a *ludibrium*. In his later works, he makes alchemy an object of ridicule and places it with music, art, theatre and astrology in the category of less serious sciences. According to some sources, his role in the origin of the Rosicrucian legend is controversial. It is generally accepted according to others.

In the early 17th century, the manifestos caused excitement throughout Europe by declaring the existence of a secret brotherhood of alchemists and sages who were preparing to transform the arts, sciences, religion, and political and intellectual landscape of Europe. Wars of politics and religion ravaged the continent. The works were re-issued several times and followed by numerous pamphlets, favorable and otherwise. Between 1614 and 1620, about 400 manuscripts and books were published which discussed the Rosicrucian documents.

The peak of the so-called "Rosicrucianism furor" was reached when two mysterious posters appeared on the walls of Paris in 1622 within a few days of each other. The first said, "We, the Deputies of the Higher College of the Rose-Croix, do make our stay, visibly and invisibly, in this city (...)" and the second one ended with the words, "The thoughts attached to the real desire of the seeker will lead us to him and him to us".

The legend inspired a variety of works, among them the works of Michael Maier (1568–1622) of Germany; Robert Fludd (1574–1637) and Elias Ashmole (1617–1692) of England; Teophilus Schweighardt Constantiens, Gotthardus Arthusius, Julius Sperber, Henricus Madathanus, Gabriel Naudé, Thomas Vaughan, and others. In Elias Ashmole's *Theatrum Chemicum britannicum* (1650) he defends the Rosicrucians. Some later works with an impact on Rosicrucianism were the *Opus magocabalisticum et theosophicum* by George von Welling (1719), of alchemical and paracelsian inspiration, and the *Aureum Vellus oder Goldenes Vliess* by Hermann Fictuld in 1749.

Michael Maier was ennobled with the title *Pfalzgraf* (Count Palatine) by Rudolph II, Emperor and King of Hungary and King of Bohemia. He also was one of the most prominent defenders of the Rosicrucians, clearly transmitting details about the "Brothers of the Rose Cross" in his writings. Maier made the firm statement that the Brothers of R.C. exist to advance inspired arts and sciences, including alchemy. Researchers of Maier's writings point out that he never claimed to have produced gold, nor did Heinrich Khunrath or any of the other Rosicrucianists. Their writings point toward a symbolic and spiritual alchemy, rather than an operative one. In both direct and veiled styles, these writings conveyed the nine stages of the involutive-evolutive transmutation of the *threefold body* of the human being, the *threefold soul* and the *threefold spirit*, among other esoteric knowledge related to the "Path of Initiation".

In his 1618 pamphlet, *Pia et Utilissima Admonitio de Fratribus Rosae Crucis*, Henrichus Neuhausius writes that the Rosicrucians left for the East due to the instability in Europe caused by the start of the Thirty Years' War. In 1710 Sigmund Richter, founder of the secret society of the Golden and Rosy Cross, also suggested the Rosicrucians had migrated to the East. In the first half of the 20th century, René Guénon, a researcher of the occult, presented this same idea in some of his works. An eminent author of the 19th century, Arthur Edward Waite, presents arguments that contradict this idea. It was in this fertile field of discourse that many "Rosicrucian" societies arose. They were based on the occult tradition and inspired by the mystery of this "College of Invisibles".

Frater C.R.C. - Christian Rose Cross (symbolical representation)

The literary works of the 16th and 17th centuries are full of enigmatic passages containing references to the Rose Cross, as in these lines (somewhat modernised):

*For what we do presage is not in grosse,
For we are brethren of the Rosie Crosse;
We have the Mason Word and second sight,
Things for to come we can foretell aright.*

—Henry Adamson, *The Muses' Threnodie* (Perth, 1638).

The idea of such an order, exemplified by the network of astronomers, professors, mathematicians, and natural philosophers in 16th century Europe and promoted by men such as Johannes Kepler, Georg Joachim Rheticus, John Dee and Tycho Brahe, gave rise to the Invisible College. This was a precursor to the Royal Society formed during the 17th century. It was constituted by a group of scientists who began to hold regular meetings to share and develop knowledge acquired by experimental investigation. Among these were Robert Boyle, who wrote: "the cornerstones of the Invisible (or as they term themselves the

Philosophical) College, do now and then honour me with their company..."; and John Wallis, who described those meetings in the following terms: "About the year 1645, while I lived in London (at a time when, by our civil wars, academical studies were much interrupted in both our Universities), ... I had the opportunity of being acquainted with divers worthy persons, inquisitive natural philosophy, and other parts of human learning; and particularly of what hath been called the New Philosophy or Experimental Philosophy. We did by agreements, divers of us, meet weekly in London on a certain day and hour, under a certain penalty, and a weekly contribution for the charge of experiments, with certain rules agreed amongst us, to treat and discourse of such affairs..."

The Rose Cross Degree in Freemasonry

According to Jean-Pierre Bayard, two Rosicrucian-inspired Masonic rites emerged towards the end of 18th century, the Rectified Scottish Rite, widespread in Central Europe where there was a strong presence of the "Golden and Rosy Cross", and the Ancient and Accepted Scottish Rite, first practised in France, in which the 18th degree is called *Knight of the Rose Croix*.

The change from "operative" to "speculative" Masonry occurred between the end of the 16th and the beginning of the 18th century. Two of the earliest speculative Masons for whom a record of initiation exists were Sir Robert Moray and Elias Ashmole. Robert Vanloo states that earlier 17th century Rosicrucianism had a considerable influence on Anglo-Saxon Masonry. Hans Schick sees in the works of Comenius (1592–1670) the ideal of the newly born English Masonry before the foundation of the Grand Lodge in 1717. Comenius was in England during 1641.

The Gold und Rosenkreuzer (Golden and Rosy Cross) was founded by the alchemist Samuel Richter who in 1710 published *Die warhaffte und vollkommene Bereitung des Philosophischen Steins der Brüderschaft aus dem Orden des Gülden-und Rosen-Creutzes* (*The True and Complete Preparation of the Philosopher's Stone by the Brotherhood from the Order of the Golden and Rosy Cross*) in Breslau under the pseudonym Sincerus Renatus in Prague in the early 18th century as a hierarchical secret society composed of internal circles, recognition signs and alchemy treatises. Under the leadership of Hermann Fictuld the group reformed itself extensively in 1767 and again in 1777 because of political pressure. Its members claimed that the leaders of the Rosicrucian Order had invented Freemasonry and only they knew the secret meaning of Masonic symbols. The Rosicrucian Order had been founded by Egyptian "Ormusse" or "Licht-Weise" who had emigrated to Scotland with the name "Builders from the East". Then the original Order disappeared and was supposed to have been resurrected by Oliver Cromwell as "Freemasonry". In 1785 and

1788 the Golden and Rosy Cross group published the *Geheime Figuren* or "The Secret Symbols of the 16th and 17th century Rosicrucians".

Led by Johann Christoph von Wöllner and General Johann Rudolf von Bischoffwerder, the Masonic lodge (later: *Grand Lodge*) *Zu den drei Weltkugeln* (*The Three Globes*) was infiltrated and came under the influence of the Golden and Rosy Cross. Many Freemasons became Rosicrucianists and Rosicrucianism was established in many lodges. In 1782 at the Convent of Wilhelmsbad the *Alte schottische Loge Friedrich zum goldenen Löwen* (*Old Scottish Lodge Friedrich at the Golden Lion*) in Berlin strongly requested Ferdinand, Duke of Brunswick-Lüneburg and all other Freemasons to submit to the Golden and Rosy Cross, without success.

After 1782, this highly secretive society added Egyptian, Greek and Druidic mysteries to its alchemy system. A comparative study of what is known about the Gold and Rosenkreuzer appears to reveal, on the one hand, that it has influenced the creation of some modern Initiatic groups and, on the other hand, that the Nazis (see *The Occult Roots of Nazism*) may have been inspired by this German group.

According to the writings of the Masonic historian E.J. Marconis de Negre, who together with his father Gabriel M. Marconis is held to be the founder of the "Rite of Memphis-Misraim" of Freemasonry, based on earlier conjectures (1784) by a Rosicrucian scholar Baron de Westerde and also promulgated by the 18th century secret society called the "Golden and Rosy Cross", the Rosicrucian Order was created in the year 46 when an Alexandrian Gnostic sage named Ormus and his six followers were converted by one of Jesus' disciples, Mark. Their symbol was said to be a red cross surmounted by a rose, thus the designation of Rosy Cross. From this conversion, Rosicrucianism was supposedly born, by purifying Egyptian mysteries with the new higher teachings of early Christianity.

According to Maurice Magre (1877–1941) in his book *Magicians, Seers, and Mystics*, Rosenkreutz was the last descendant of the Garmelshausen, a German family from the 13th century. Their castle stood in the Thuringian Forest on the border of Hesse, and they embraced Albigenian doctrines. The whole family was put to death by Landgrave Conrad of Thuringia, except for the youngest son, then five years old. He was carried away secretly by a monk, an Albigenian adept from Languedoc, and placed in a monastery under the influence of the Albigenes, where he was educated and met the four Brothers later to be associated with him in the founding of the Rosicrucian Brotherhood. Magre's account supposedly derives from oral tradition.

Around 1530, more than eighty years before the publication of the first manifesto, the association of cross and rose already existed in Portugal in the Convent of the Order of Christ, home of the Knights Templar, later renamed Order of Christ. Three *bocetes* were, and still are, on the *abóboda* (vault) of the initiation room. The rose can clearly be seen at the center of the cross.^{[22][23]} At the same time, a minor writing by Paracelsus called *Prognosticatio Eximii Doctoris Paracelsi* (1530), containing 32 prophecies with allegorical pictures surrounded by enigmatic texts, makes reference to an image of a double cross over an open rose; this is one of the examples used to prove the "Fraternity of the Rose Cross" existed far earlier than 1614.

In 1909 a Masonic *Rito Filosofico Italiano* was founded in Florence. Within its hierarchy an "Italic Rose+Croix" degree - largely based on the esoteric legacy of the Italian Renaissance - was soon to be developed as the fifth. This Rito Filosofico Italiano is now led by Michele Moramarco, who has extensively dealt with Rosicrucian subjects in his *Nuova Enciclopedia Massonica* (1989–1995).

The death sentence of Jacques de Molay, Grand Master, marks not the end of the Knights Templar

But the end of the medieval Order of the Temple is not the final mystery. For centuries it has been claimed that the Knight Templar survived in secret, perhaps plotting to wreak revenge on those who had destroyed it - the French monarchy and the Catholic Church.

Is there any substance to the tradition that the underground Knight Templar were behind the origins of Freemasonry? And what of the claims of the many groups and societies that today claim to be the legitimate descendants of the Knights Templar. This is a question left unanswered, but a true Knight Templar is one that can proof one or more various lineages. We have at least three lineages, of the Imperators of the Sovereign Order of the Elder Brethren Rose ☒ Cross; Roux de Lusignan (the Kings of Cyprus); and the Poor Knights of Christ, Guardians of the Holy Land which is the same lineage of the Michaëlite Order as chart hereunder.

The authenticity or legitimacy of an order of chivalry and knighthood stems from its "*Fons Honorum* (Fount of Honour)". To be considered as legitimate, such an order must not only have a "*Fons Honorum*", but that "*Fons Honorum*" must meet certain criteria in order to have the historical authority to "make knights" as it were.

"Chivalric orders" are societies and fellowships of knights founded in continuity of the military orders[±] of the Crusades. After the crusades, the memory of these crusading military orders became idealised and romanticised, resulting in the

late medieval notion of chivalry, which is reflected in the Arthurian⁺ romances of the time.

The question whether an order is a legitimate Chivalric Order or a self-styled order coincides with the “Fons Honorum”. A legitimate fount of honour is a person or entity who held sovereignty when the Order was established. The Official Website of the British Monarchy states: " As the 'fountain of honour' in the United Kingdom, The Queen has the sole right of conferring all titles of honour, including life peerages, knighthoods and gallantry awards."

The Papal Orders of Chivalry comprise eight orders awarded by the Pope. An additional eleven orders are under their jurisdiction or protection. According to Catholic Encyclopedia, "...the reigning emperor in his lifetime is alone the Fount of Honour..." The Holy See is the sovereign authority and the Pope, as Bishop of Rome is its highest executive, affording to them the equivalent role of Emperor.

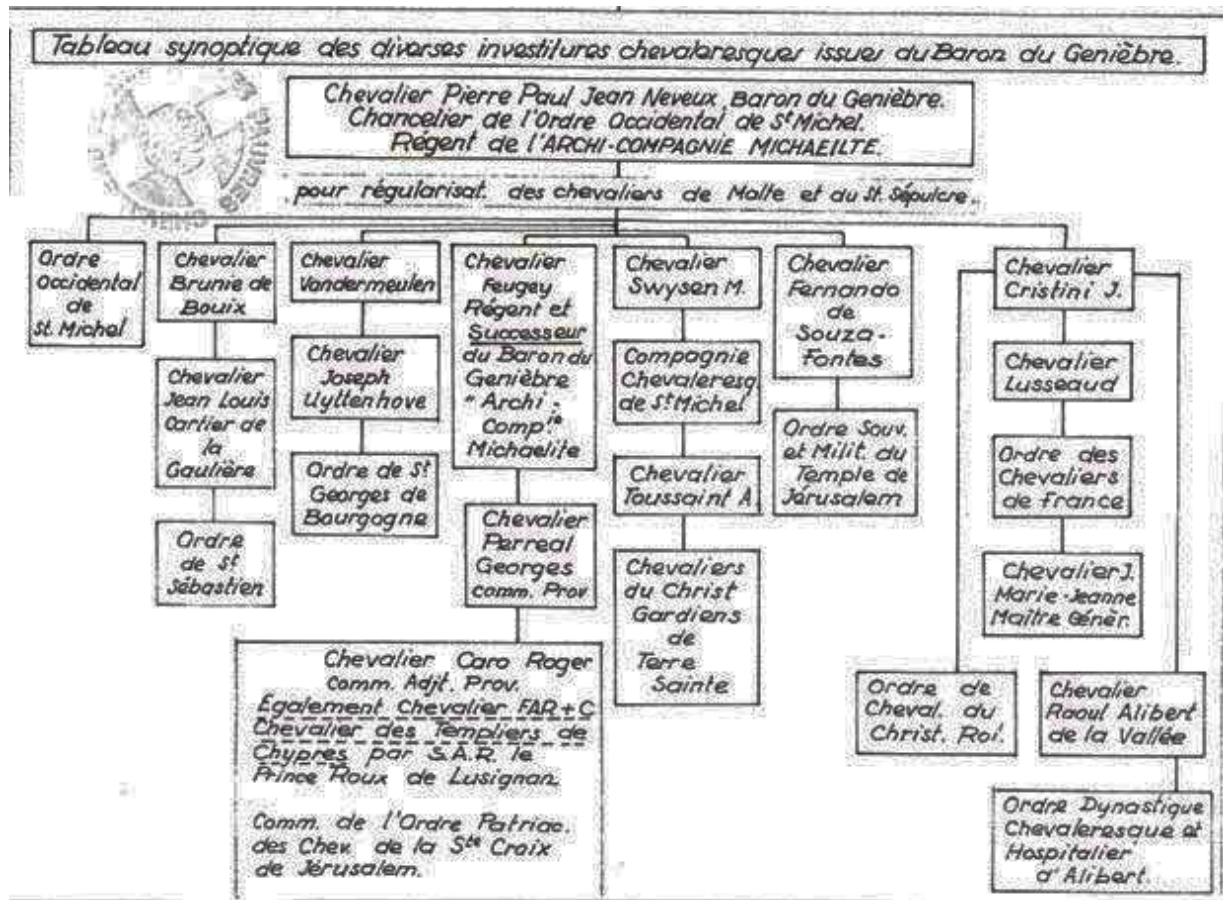
Thus, we call “Fountain of Honour” the line (or lines) of Knights who have passed the knighthood on, in turn, from Knight to Knight. Consider an example to illustrate this: Albert is armed through investiture by Benedict himself armed by Charles, himself armed by Daniel. We can give the Fountain of Honour from Albert to Benedict, Charles, and Daniel.

The “Fountain of Honour” is the following up of knights, since the dusk of time, who gave the investiture. To be valid, the lineage (or lineages) must be unbroken since centuries and without blemish since the night of time. Continuous because there cannot be the slightest missing link, it can be compared with a person and his grand-father, without having a father. Centuries, because the lineage must be lost and have it's off-spring in the mists of time, meaning that it reaches someone that can, without risk of error, be admitted, even if one do not possess archival documents, received at the investiture of the knighthood.. Finally spotless because dishonour breaks immediately the lineage of the Fountain of Honour.

**A Chivalry
without Example,
without the Works
is a dead chivalry.**

Following the purest Templar tradition, our Chivalry brings joy, comfort, and help where they are needed. The chivalry is the guardian of dedication and service to share. The chivalry is the guardian and defender of Honesty, It defends Intellectual Truth so much violated in our time, where the values are consciously and unconsciously confused.

Our Knights Templar Orders are very real, and can be retraced from its very beginning.



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Questions asked by the Elder Brethren of the Rose ✕ Cross to the candidates for Adeptship

We believe in publishing the present list of questions, as we want to enable the true seekers to enter in some details of alchemy, never dreamed of before.

- 1) Can you describe correctly to us the composition of the Raw (first) Substance?
- (2) Why do we say that our Philosopher's Stone is mineral, vegetal and animal because it is a metallic substance?
- (3) What are the proportions to be observed at the beginning to properly unify salt, sulphur, mercury of the philosophers?
- (4) What does signify the "hollow oak" in the alchemical mysteries?
- (5) Indicate: a) the successive operations of the Great Work, b) time chronological colours.
- (6) Can you give us the name, symbol or description of what our primordial agent represents?
- (7) Do you think that a single body can represent the four elements (earth, water, fire and air)? If so, prove it.
- (8) How do you conceive the "hermetic seal". Explain?
- (9) At what time of the alchemical operation you collect the blood of the dragon? When do you possess the quintessence and the universal medicine?
- (10) What is the virginal milk with which we feed the child birthing or pellet?
- (11) How many degrees of fire are there? List them. Tell us in detail about the fifth fire also called "energy fire."
- (12) What do you mean by increasing or decrease the fire? Describe how you would do this.
- (13) Describe in detail the operations to be performed for the manufacture of salt, and those of the preparation.
- (14) Why the Pre-preparation (or, the manufacture of salt) does it not enter the alchemical phases.

- (15) How much “real” time do you need to perfectly complete the Philosophical Stone by performing one single multiplication?
- (16) When do we call “frogspawn” and why?
- (17) What is meant by calling “the superfluous”? Is it better that there is not at all of it in “Solve”?
- (18) What is meant by calling the Eyes of the Fish? At what moment do they appear?
- (19) What do you really know about the orange colour? Is it good to see it at the beginning of the Solve?
- (20) Do you think the Hierophants and High Priests of Antiquity have hidden the secret of the Philosophical Stone in mythological tales or legends? Name seven of them.
- (21) What do the following alchemical terms mean: Rebis, Saltpeter; Alkaest, Secret Fire, Dew of May, Morning Star, Vitriol, Azoth; Vessel?
- (22) How often appears the name "raven" in a complete cycle for making the Stone? (One multiplication).
- (23) What do you call Sea of the philosophers?
- (24) Why the operations of the Great Work explain Genesis (*book*), the vital functions, of man, and the metaphysical and religious problems.
- (25) What do we call compost (*waste*)? Tell us the difference between the compost and superfluous?
- (26) Do the planets influence the operations of the Great Work? Why we show a ram and a bull heading alchemical hieroglyphics?
- (27) Do you think that the philosophers contradicted themselves when they wrote, that some needed one month, others a year, etc.
- (28) Develop the importance of Putrefaction?
- (29) Why do we say that our Stone is ONE, TWO, THREE, FOUR or FIVE?
- (30) Establish a Tetractys recalling Genesis (*book*) with the only elements that characterise our “Materia Prima”.
- (31) What is meant by Solve and Coagula?
- (32) What is meant by the symbols of the wheel; the coiled snake, the ouroboros?

- (33) What would you do to know if your white and red Stones are fixed?
- (34) In how many colourful shapes appears the "philosophical mercury"?
- (35) What difference is there between the Philosopher's Stone and the Stone of the Philosophers?
- (36) What is the salt of the philosophers?
- (37) What is the axiom that governs SOLVE?
- (38) What is the axiom that regulates COAGULA?
- (39) We know that at the exit of the Mine the salt of the Philosophers is red, tell us what is done to dye it white?
- (40) Why did ALBERT le GRAND write that the gold of the philosophers was not vulgar gold?
- (41) Describe in detail how you start the stage of multiplication?
- (42) Perform a STAR of SIX BRANCHES with your pen in one stroke, showing in chronological order all phases of the Great Work?
- (43) How much "Mercury's" enters into the composition of the Stone?
- (44) Tell us about the "Dry Path or Way" and the "Wet or Humid Way", which is the fastest and why?ⁱⁱ
- (45) What are the "odours" of the Stone at the following stages:
- (a) at the beginning of Solve,
 - (b) When White
 - (c) At end of Coagula,
 - (d) At the beginning of the Multiplication,
 - (e) At the end of the multiplication.

We hope that many of our "applicants" to Adeptship will be able to answer all these questions; it would be for them a very good sign to pursue with their intention. In any case this is to help our readers to the maximum, that we have opened but a corner of the veil. We wish them good journey, because their answers will depend on the acceptance to Adeptship.

Alchemical Axioms Rose ✠ Cross

The True Alchemy of Rose ✠ Cross is a small treatise translated by Jean Tabris. It is contained in the work of MADATHANUS (1897).

We believe that the passionate reader of our Art will find a great satisfaction to read excerpts from the following publication.

- (I) Anything that can be accomplished by a simple method should not be tried by a complicated method. Why use the complexity to find what is simple? The Sages say: "Ignis et Azoth tibi sufficiunt. "The body is already in your possession. All you need is a clear fire.
- (II) No substance can be made perfect without enduring suffering. Great is the error of those who imagine that the Philosopher's Stone can be hardened without having been first dissolved. Their time and work are lost.
- (III) The Nature must be aided by art whenever she lacks strength. Art can serve nature, but not supplant it. Art without nature is always unnatural. Nature without art is not always perfect.
- (IV) Nature can only be improved by itself.
- (V) Nature uses nature, takes it and wastes it, there is no other knowledge than self-knowledge.
- (VI) Any person who does not know the movement does not know the nature. Nature is the product of the movement. When the eternal movement would cease, the whole nature would cease to exist. Whoever does not know the movements that occur in the body is a stranger in his own house.
- (VII) Anything that produces a similar effect to that produced by a compound element is also a compound. The ONE is greater than all the numbers, because it has produced an infinite variety of mathematical greatness, but no change is possible without the presence of a ONE which permeates all things, and whose faculties are present in its manifestations.
- (VIII) Nothing can go from one extreme to the other except by a means. An animal cannot reach heaven before passing through man. What is unnatural must become natural before its nature can become spiritual.
- (IX) Metals cannot change itself in other metals before being reduced to prima materiae. We must become like children, in order that the word of wisdom may sound in our mind.

- (X) That which is not ripe must be helped by what has come to maturity. In this way begins fermentation. The law of induction governs all areas of nature.
- (XI) In the calcinations, the body does not reduce itself but increases the quantity.
- (XII) In Alchemy, nothing is bearing fruit without having been mortified before. The Light cannot shine through the material if the material does not become subtle enough to let the rays pass through.
- (XIII) That which kills produces life: that which causes death brings resurrection. That which destroys creates.. Nothing is useless. The creation of a new form has as condition the transformation of the former.
- (XIV) Anything that contains a seed can be increased, but not without the help of nature. It is only through the seed that the fruit bearing more seeds comes to life.
- (XV) All things multiply and grow by means of a masculine principle and a feminine principle. Matter produces nothing if it is not penetrated by force. Nature creates nothing if it is not impregnated by spirit. Thought remains unproductive if it is not made active by will.
- (XVI) The property of all seeds is to unite with all that is part of its kingdom. All beings in nature are attracted by their own nature represented in all other beings. Like colours and sounds of similar nature form harmonious chords; substances which have a connection to one another may be combined; animals of the same species associate with one another, and spiritual powers unite with the seeds with which they have an affinity.
- (XVII) A pure Matrix gives birth to a pure fruit. It is only in the most intimate sanctuary of the soul that the mystery of the spirit is revealed.
- (XVIII) Fire and heat can only be produced by movement. Stagnation is death. A stone thrown into water forms progressive eccentric circles, which are produced through movement. The soul that is not aroused cannot raise itself up and will become ossified.
- (XIX) The whole process begins and ends with a single action: the warming. This is the great arcane: it is a celestial spirit descending from the sun, from the moon and stars, and which is rendered perfect in the Saturnine subject by a continuous warming, until it has reached the state of sublimation and power necessary to transform vile metals into gold. This operation is accomplished through Hermetic fire. The separation of the subtle from the gross must be done with care, by the continual addition of water; for the more materials are earthly, the more they must be diluted and rendered mobile. Continue this method until the separated soul is reunited to the body.

- (XX) The complete work is accomplished by using only water. It is the very water on which the Spirit of God moved in the beginning, when darkness was upon the face of the abyss.
- (XXI) Everything must return to that which produced it. That which is earthly comes from the soil; that which belongs to the stars comes from the stars; that which is spiritual proceeds from the Spirit and returns to God.
- (XXII) Where true principles are lacking, the results are imperfect. Imitations cannot give pure results. Purely imaginary love and wisdom, like purely imaginary power, cannot have any effect save in the realm of illusions.
- (XXIII) Art begins where nature ceases to act. Art accomplishes through nature what nature is incapable of accomplishing without the aid of art.
- (XXIV) Hermetic art is not achieved by a great variety of methods. The Stone is one. There is but one eternal, immutable truth. It can appear in many different guises: but, in this case, it is not truth which changes, it is we who change our mode of conception.
- (XXV) The substance which serves to produce the Arcanum must be pure, indestructible and incombustible. It must be pure of gross material elements, unassailable by doubt and the proof of the fire of the passions.
- (XXVI) Seek not the seed of the Philosopher's Stone in the elements. It is only in the centre of the fruit that one can find the germ.
- (XXVII) The substance of the Philosopher's Stone is mercurial. The wise man seeks it in mercury; the foolish man seeks to create it in the emptiness of his own brain.
- (XXVIII) The seed of metals is found in metals, and metals are born from themselves. The growth of metals is very slow; but one may hasten it by adding patience.
- (XXIX) Only use but perfect metals. Imperfect mercury, as one normally finds in certain countries in Europe, is totally useless for this work. The wisdom of the world is folly in the eyes of the Lord.
- (XXX) That which is gross and thick must be rendered subtle and fine through calcinations. This is a very hard and slow operation, because it is necessary to tear the very root from evil; it must sting the heart and make tortured nature groan.
- (XXXI) The foundation of this art consists in reducing the Corpora to Argentum Vivum. This is the Solutio Sulphuris Sapientium in Mercuri Knowledge stripped of life is dead science; intelligence stripped of spirituality is but a false and borrowed light.
- (XXXII) In solution, the solvent and the dissolution must remain together. Fire and water must be rendered capable of being combined. Intelligence and love must remain forever united.

- (XXXIII) If the seed is not exposed to warmth and humidity, it becomes useless. Coldness contracts the heart and dryness hardens it, by the fire of divine love dilates it, and the water of intelligence dissolves the residue.
- (XXXIV) The earth produces no fruit without a continual humidity. No revelation takes place in darkness if it is not a means to light.
- (XXXV) Humefaction (*moistening*) occurs by means of water, with which it has a great affinity. The body itself is a product of thought, and for this reason has the greatest affinity with intelligence.
- (XXXVI) All dry things tend naturally to attract the humidity they need to become complete in its constitution. The One, from which comes all things, is perfect; and this is why they contain in themselves the desire for perfection and the possibility of achieving it.
- (XXXVII) A seed is useless and impotent if it is not placed in a suitable matrix. A soul cannot develop and progress without an appropriate body, because it is the physical body which furnishes the material necessary to its development.
- (XXXVIII) Active heat produces the black colour in that which is humid; in all that is dry, the colour white; and, in all that is white, the colour yellow. First comes mortification, then calcinations, and the gilded light produced by the light of the sacred fire which illumines the purified soul.
- (XXXIX) The fire must be moderate, uninterrupted, slow, steady, humid, warm, white, gentle, embracing all things, enclosed, penetrating, living, inexhaustible, and natural . It is the fire which descends from heaven to bless all humanity.
- (XL) All the operations must be done in a single vessel and without withdrawing it from the heat. The matter employed for the preparation of the Philosopher's Stone must be assembled in a single place and must not be dispersed over several places. Once gold has lost its sheen, it is difficult to restore it.
- (XLI) The vessel must be properly closed, so that water cannot escape; it must be hermetically sealed, because if the spirit finds a fissure through which it can escape, strength will be lost: moreover it must be well sealed, that nothing foreign and impure can be introduced and mixed in. One should always have a sentinel armed with a flaming sword at the door of the laboratory to examine all visitors, and send away those not worthy to be admitted.
- (XLII) Do not open the vessels until the moistening is complete. If the vessel is opened prematurely, the greater part of the work is lost.
- (XLIII) The more the stone is fed and nourished, the more it will grow. Divine wisdom is inextinguishable; the only limit is the ability of the form to receive it.

Ceremonial and Discourses of the Seven Initiatory Degrees leading to Adeptship



Symbolism in Alchemy

Alchemy is not a term easily defined. There is the alchemy practiced by those working with metals, substances, and processes in laboratories, as well as those taking the alchemy symbols into artistic creations, while still others take a more spiritual approach, suggesting that alchemy is about transformation of the soul. There is even symbolic significance, in thinking of alchemy as an interior exercise of the mind. About the only common denominator is that alchemy is Transmutation of metals, minds, souls, or whatever happens along the path (aka the *tao*).

In fact, with regards to Alchemy, (as well as the ORME, ORMUS, White Powder of Gold, Philosopher's Stone, Elixir of Life, Food of the Gods, Star Fire, the Ark of the Covenant, Secrets, Transmutation (Biological and otherwise).

The word itself, may have been derived from one of several sources. When ancient Egyptian hieroglyphics are transmitted through Arabic, the result is "al-khem". On the one hand, "km.t" forms the native name of Egypt, while "Chem" means "black earth". On this basis, one derivation of the word alchemy is "Egyptian Art", or the 'art of the black earth.' This is the suggestion that alchemy is more about soul transmutations, instead of merely working the earth for fun and profit. On the other hand, derivations from the Greek, "chemeia", found in the writings of Diocletian, the art of making metal ingots, and

“chumeia”, the art of extracting juices or infusions from plants, and thus herbal medicines and tinctures, are clearly more practically oriented.

One way to secure a sense of alchemy is to base it on the body of Alchemical knowledge, preserved in libraries from throughout the world. “Those who do not found their opinions and perceptions on this body of tradition, are often drawn to airy speculations and personal belief systems, which cannot be investigated and researched, but only accepted through an act of belief. This was not the way of the alchemists of previous centuries -- they did not rely merely on belief, but were constantly investigating, exploring the texts and ideas of previous generations of alchemists, and struggled in their own writings to find their own truth. We should beware of any one-dimensional interpretation or definition of alchemy.”

The key is to recognize that, “the wide sweep of different ideas and perspectives found in Alchemical literature, both in printed books and manuscripts, shows us that alchemy in many ways holds in its kernel, philosophies and ways of looking at the world that are still entirely relevant to us today. The fact that there is also a meta-chemistry designed to make everything from gold (from base metals such as lead) to the Philosopher’s Stone or the Elixir of Life -- the “Great Work” -- does not detract from the broad sweep of Alchemy.

The extent of Alchemy's sway can be demonstrated in part by the possibility that the ORME, or ORMUS, is often associated with such exoteric subjects as morning dew.

Some researchers have even gone to the point of claiming that the real elixir it has nothing to do with mono-atomic gold or Ormus. And yet, all of this might be nothing more than talking about *different* elixirs... possibly some for health, some for longevity or physical prowess... or just some for special abilities (such as *enthusiastically* getting out of the bed on very cold mornings and stoking the fire).

Some advocate the idea that alchemy can be viewed, as a minimum, as:

A proto-chemistry, such as preparation of medicinal remedies,

A source of symbolism, combining powerful archetypal symbols,

Insight into the inner archetypal structure of human thinking and feeling,

A meditative exploration of the human soul via undertaking allegorical journeys ,

A type of mysticism, Alchemical transformation via mystical experiences,

Insight into the metaphysical, “which in a strange way elaborates parallels between alchemy and the investigations of present day physics”,

An influence on cultural history, “alchemy is now seen by historians of ideas as an important shaper of the world view of various writers, artists and musicians.”

Taking the tact of being a bit more specific, a few relevant quotes include:

“Scholasticism with its subtle argumentation, Theology with its ambiguous phraseology, Astrology, so vast and so complex, are all children's games when compared with alchemy.” -- Albert Poisson

“These are not fables. You will touch with your hands, you will see with your own eyes, the Azoth, the Mercury of Philosophers, which alone will suffice to obtain for you our Stone.... Darkness will appear on the face of the Abyss; Night, Saturn and the Antimony of the Sages will appear; blackness, and the raven's head of the alchemists, and all the colors of the world, will appear at the hour of conjunction; the rainbow also, and the peacock's tail. Finally, after the matter has passed from ashen-colored to white and yellow, you will see the Philosopher's Stone, our King and Dominator Supreme, issue forth from his glassy sepulcher to mount his bed or his throne in his glorified body... diaphanous as crystal; compact and most weighty, as easily fusible by fire as resin, as flowing as wax and more so than quicksilver... the color of saffron when powdered, but red as rubies when in an integral mass...” -- H. Khunrath Amphitheatrum

“The Alchemical operation consisted essentially in separating the prima materia, the so-called chaos, into the active principle, the soul, and the passive principle, the body, which were then reunited in personified form in the coniunctio or ‘chymical marriage’... the ritual cohabitation of Sol and Luna.” -- C.G. Jung, *Mysterium Coniunctionis*

Early alchemists of note include: Roger Bacon and Thomas Aquinas (13th century), Geoffery Chaucer (14th century), Henry Cornelius Agrippa and Paracelsus, followed by Giordano Bruno and Francis Bacon (16th Century), and Robert Boyle and Isaac Newton (17th century). *The latter two are noteworthy as Boyle is considered a founder of modern chemistry, while Newton is easily the patron saint of classical physics.*

The Gnostic Science of Alchemy, provides what it calls, “An examination of the history of alchemy and eschatology from first century Alexandria to the Black

Death,” while The “School of Alchemy” provides for the ingredients of a transmutation of the soul. Meanwhile, Laurence Gardner and others have laid out the case for the ORME being one of the prime, modern day candidates for preparing the physically based Elixir of Life and Philosopher’s Stone. The so-called White Powder of Gold (the Food of the Gods) is worthy of note, as is the ORME Physics, which might actually suggest the reality of Transmutation on a grand scale (as if it’s not already being regularly practiced in Biological Transmutation!

Philippus-Laurentius

Genereal Grand Master OSFAR✠C



First Degree Initiation

Concerns only the production of Salt.

Ceremonial

The Initiator sits on a throne, with the flaming sword in his left hand. He is dressed in white. Before him, at the foot of the throne, the neophyte is standing slightly bent. He is covered with a coarse sac.

Discourse

1. That the Lord Almighty grants you enlightenment, O Disciple, the Called One. Without the first key you are coming to fetch, nothing will be opened, while as such it would be better to renounce to all rather than continue without it. This key is the magic key that has started everything at the FIAT LUX. You see its importance.

2. The man in his littleness could he only pretend to get it ... if the Messengers of God would at the present have confirmed to him. Measure your madness wishing to possess it. Hear now my speech, O Disciple, the Called One, open wide your ears to hear me; however, first promise on the Cross of Our Saviour that you will never reveal the secrets that you will be assigned to ... whatever should ever happen.

The neophyte promises to keep the Teaching secret. (Do not confuse with the Promise of Sages which concerns only OSFAR & C., like clothing someone with a vestment as it were.)

3. Man born dust must return to dust. At his death, putrefaction seizes his flesh, so that for a competent observer, this means that the body is composed of twice more elements to putrefy compared to the weight of the remaining skeleton.

4. Do you think, O Disciple, the Called One, that in this state of human ashes Man could have the audacity to think of his salvation? Well yes, and Man is right because God, the Lord Almighty, has assured of his gentleness and forgiveness.

Is it not in accordance with what Jesus said to Nicodemus: "If you are born again of water and the spirit, you will never see the celestial Light." Now, with these words, Jesus clearly shows us that this mass of ashes mixed with the remains of bones cannot be purified and saved unless by the administration of baptismal water, followed by the sublimation of the Spirit.

5. The corruptible Man can then put on incorruption. Did you understand me well, O Disciple, the Called One? If you already have meditated on the chemical composition of man, so tell us hastily, for all elapsed time is forever lost.

The disciple then explains step by step and alchemically what "Ceremonial and Speeches" mean. If his answers are good, the Initiator says:

"Your explanations are a joy to us , O Disciple, the Called One, also, you who are filled with God and the gods, be clothed with the robe of Glory because you have obtained mercy.

(The coarse sac is removed and the Disciple is now in white dress.)

"Today, your robe symbolises the purest agent in the whole world. Recognition of your humility has stripped you of your ashes and made you find in them the secret of secrets. Now you know that the Sages of all ages have not lied.

In "nothing" all lies. Yes, but without this "nothing", naught exists here below; this is also why you now understand the words of Christ: "The last shall be first."

"Never forget that. Try to remain humble, O Disciple, the Called One, and receive the key that unlocks the Court of the Temple. "

"Go, the God of your fathers is waiting for you, make Him not wait any longer."

Amen.

Second Degree Initiation

Concerns the "Preparation".

Ceremonial

The initiator, standing on his throne, wearing a yellow-foxed dress over which a white apron with an orange belt. The initiator places his both hands on the head of the Applicant sitting on his knees. Note that the initiator standing, laying his hands upon the head of the applicant (lower than him), represents "the retort"ⁱⁱⁱ and the empty balloon."

Discourse

1. Every Disciple asking his initiation submits himself to his Master in body, soul and spirit, because Man is composed of a body, soul and spirit (mind) formed in the image of his Creator the Lord God Almighty.

It is also why, You, O Neophyte, you present yourself symbolically naked before us, that is to say mentally stripped of the whole soul and spirit.

2. Know however, O Attentive Disciple, that in this trilogy that composes the Human, the body is the element that will suffer all sorrows.
3. The body is the home of the never satiated passions; it is the fever of passion, the devouring fire and the flames of vices. It must certainly perish, because only pure and ethereal elements may exist separately. However, O Attentive Disciple, the body source of all weaknesses is also the "Mortifiable Principle" that can settle bit by bit (*slowly*) past mistakes, because remember that the divine Spirit is not associated with them. The Spirit always leads the soul, elevating itself always first, and ranks itself on the top.
4. Coming to Us, O Attentive Disciple, you acknowledge your ignorance, your powerlessness and your desire to learn. You humiliate yourself.
5. However, under the Law of humility, I, your Initiator, I kiss your body with the fire my spirit (*mind*) and I uplift so much your being that I exalt your own mind and soul to purify them for you. I only retain your body still full of all its sins.
6. In this state, O Attentive Disciple, you can clearly see the triple composition.
7. Put a name to this body of fire, this soul and this spirit and you will have the three bodies that compose the "Primal Matter of the Sages". Even

better, if you heard me well, then you will be able to bring into practice their separation.

The neophyte interprets the meaning of the Ceremonial, and indicates the three bodies contained in the mine of the Sages and describes the art of separation. If the answers are correct, the Initiator says:

"So begins the divine operation, and is the triple separation presented. May the Lord Almighty bless you and assist you. This is your second key. You can climb the stairs that give access to Sacred Court. Go, and do not waste your time."

Amen.

Third Degree Initiation

Concerns the Putrefaction and the Seal of Hermes

Ceremonial

The Initiator is on his throne, with the flaming sword in his left hand. He holds a seed in his right hand. The Postulate is standing, hands clasped in front of his Master. Her dress is black. he has a red belt, fringed with gold.

Discourse

1. I salute you, O Perceptive Disciple, and you are welcome among Us in the Court of the Temple. Let your soul give thanks to God, the Lord Almighty for allowing you to unlock the sacred mysteries of His Holy Trinity. Today, listen even better to my words as the third key depends on it. Then again, the third key will be the first to open you the Temple by itself. His possession will lead you to a minor mastery, for sure, but master it anyway. Hear me now and understand.
2. The seed that I hold between my fingers symbolises the survival and the resurrection, the triumph of Light over darkness, even more of life on death.
3. Man cannot become perfect if not reborn several times, which is why during an incarnation, the soul and the spirit residing in the celestial spheres, after having undergone a first sublimation "*post mortem*" , are being delivered in the presence of a body totally charged with karmic sins. This is why, O Perceptive Disciple, so many misfortunes sometimes afflict newborn babies.
4. So united under a new shroud a fiery divine spirit, a soul still loaded with past mistakes and a body more or less tared or infirm. It is true that if the Divine Spirit, being undefiled, had not animate the other two by an upward movement, giving them life through movement, the new being could not be born.
5. However, it is because since at birth there is antagonism between body, mind and soul that the baby cries and wails.
6. So is the karmic man struggling with his conscience, tempting him continually, exciting his body and soul, because do not forget, my Son, that Consciousness is the divine spirit in Us. Nothing should be created in haste and abruptness. Copy Nature, it builds slowly in the quiet, but destroys everything by storms and tidal waves. The liquid component of

the storm destroys the land and engulfs all living things. Avoid this, my Son, as the red of shame is on your forehead.

7. So, one day the Human sinner gets enlightenment on his triple composition and conduct to follow. That day, he was able to take a more pure body, to the satisfaction of his soul and spirit.
8. So, what matters then, as since all the goods of the earth surround him, the earth which created him, which served as a nurse and has given him shelter?
9. He awaits death with serenity because he knows that in the midst of this filth, this earthly rottenness, there is his immortal seed.
10. The blood he rejects from his pores, and his injuries at the time of his agony, he becomes the halo of martyrs and saints.
11. The golden crown is passed on to him, but if he wanted to take, he could not. It is immaterial, it does not exist, and that is why it is called auric and elusive.
12. Understand my Words, O Perceptive Disciple and know that death must occur at the right time and should not be provoked. Death must be natural.
13. A man stabbed loses his blood and dies after.
14. A dead man can no longer lose his blood.
15. The blood cannot leave out of a rigid, cold and hard body.
16. Or, are you thinking of the loss humanity would have had if the blood of Christ had not flowed? If the Holy Grail had not collected the precious blood. It is the blood, my Son, this is the blood of all the martyrs who symbolises the redemption of our earthly sins.

Have you heard my discourse, O Perceptive Disciple, if so, that the Almighty God looses your tongue and explains.

We listen to you.

Amen.

The Neophyte explains the Ceremonial and the Discourse. If the answers are correct, the Initiator continues:

"Receive my peace, O Perceptive Disciple, and may the first wide range of Temple open to let you in."

"Get on your knees and receive the Act of the first Master Degree. "

"Peace and joy to You, my Son, and may the Eternal Who gave you the power to untie (*solvere*) now gives you the joy of consolidating the all (*coagulating*). "

Amen.

Fourth Degree Initiation

Concerns the Vegetation and Albification

Ceremonial

The initiator, sitting on his throne, with the flaming sword in his left hand. Before him, the Postulant clothed with a green dress and a red cape, with clasped hands.

Discourse

"Come forward, O zealous Disciple and the peace of the Lord is upon you, in you, and around you. Your wisdom, O zealous Disciple, led you again to us. In your hand you already hold three of our degrees and your presence here today, show us that you aspire to go even further. Our sympathy to you is acquired because we know - by your Guide - the commendable efforts that you provided daily. Hear our discourse and translate it into the language of alchemy. "

1. Man goes through three distinct phases, childhood, adolescence, adulthood.
2. Childhood is comparable (especially in the beginning of birth) in a time of obscurantism (*darkness*). Only the senses are guided by instinct. No conscious glow of mentality or spirituality is read in the baby's eyes.
3. The baby's body is like everything that lives vegetatively around him. During long months, moreover, that child will live a vegetative life "on the surface" only because we know that in him resides a spiritual impulse.
4. What you should remember, my Son, in this Philosophy is the triple composition of Man even when baby. So we can safely affirm without deceiving ourselves that the body of a child is like a land with in itself a seed ready to sprout and grow. Did you understand my words, O zealous Disciple? My every word is a breadcrumb thread that will lead you to the point that you have proposed yourself. I will continue:
5. By the fault of Adam (red earth), the Lord God Almighty (blessed be Him) forced the guilty descendants to earn their bread by the sweat of their brow. Therefore, this sweat (white drops) is as much effort, blood and pain that covers the earth even more every day. However, these sweat (white blobs), far from being lost because it falls on the ground, will later be used for its salvation. This is the sweat, drunk by the clay, which will be tinted with the colour of limon clay (*mud*) from which Adam was extracted. This is why we cannot conceive in an appropriate measure the

daily painstaking of peasants, when one sees the pastures become greener, and the seeded fields.

6. Have you walked sometimes on a few of these strips of land partially flooded in the winter? Have you noticed, zealous Disciple, that the furrowed edges no longer have their beautiful green colour, but on the contrary a limon (*mud*) foster appears increasingly drying;
7. And this continues until that blessed day when drought victoriously dries everything and, whitens all. O my Son, then look at this blooming of white flowers growing as daisies; and, marguerites is there to succeed the green stems now gone.
8. As these white flowers are beautiful, do they in reality know that they have their blossoming and whiteness in the progressive fire and activated by the Spirit of God imprinted through the hot atoms of the sun? Do they but know that their bell, their dress or their corolla contain within them the promise of the continuation of the species? No matter, O zealous Disciple, whether consciousness or unconsciousness animate them, it is nature that is active in them, on them and around them ... Know that Nature, O zealous Disciple: is God.

Amen.

The Neophyte is answering everything that was said to him. If the answers are correct, the Initiator continues:

"Thank God, O zealous Disciple, and that the blood and pain, and the greenness of your childhood be removed from you."

(A servant removes the red coat and green dress.)

"Come nearby, O my Son, and see the whiteness of your triple composition."

The Neophyte bows down while a servant places seven white veils slowly on his head. The Initiator hits seven times the inclined head with his flaming sword, while he says loudly:

"Receive your second Master Degree at the same time as the fourth degree. Go, do not thank us, but rather pray before the TABLES governing everything. Above all, give thanks to the Lord Almighty, to whom you owe everything.

Amen.

Fifth Degree Initiation

Concerns the Yellow and Orange Colours

Ceremonial

The initiator is sitting on his throne, with flaming sword in his right hand, reaching out to the Postulant standing, arms crossed, and dressed with an orange dress fringed with yellow. The Initiator has a completely red dress.

Discourse

"Praise the Lord Who gives us joy to see you again, O inspired Disciple. May the Light of the Holy Spirit continue to illuminate your path, so that all darkness moves away from You. "

"The time has long since gone, O inspired Disciple, where your unsteady voice answered our first discourse. Today, you already have two Master degrees and if it pleases God you will enter the third room of the Temple. Hear now my path, and translate into the hidden word. "

1. The Man having reached Wisdom is Blessed. Poets, painters, and artists, ornate him then with a white linen dress. Ah, my son, they are happy Those who manage to obtain this Wisdom. Yes, they are happy, a fragrance emanates from their bodies and an unreal light shines on their way.
2. Why is it that the man in the street, cruel and bloodthirsty, is jealous of such a purity? Why is he capturing, torturing and use violence towards these Sages ... going that far as to make their blood seep out drop by drop to prolong their agony. Do they believe, these cruel beings, that these sages are contaminated because their blood maculate a little every day, here and there, on their fine linen gown?
3. The fools, and simpletons, in staining the dresses, they raise the Sages among the Saints (*Kadosh in Hebrew means "separate"*). They are only awakening in the eyes of the people the true value of this bloodshed. The blood splashing on the white robes, not only do not stain them, but purifies them. It turns into heavenly gold, and for all mankind. Do you understand me well, O inspired Disciple? Do you understand the value of this miracle of the blood transforming the material in an immaterial gold?
4. This blood, which will gradually cover them, is none other than the Divine Seal affixed on them; from there, who could remove them?

5. Their bodies and their robes tied and dried against their skin become one, and precisely favoured by the blood which coagulates while linking both in the same fever. O my Son, do you understand now why the ancient philosophical and symbolic iconography is always representing their martyrs haloed with a gleaming light. These Saints are they not the threshold of divinity? At this stage Man, the Blessed, has become a Saint.

Amen.

The Postulate explains the whole discourse. If these answers are correct, the Initiator continues:

"May the Almighty bless you, O inspired Disciple. Your explanations fully justified enabled you to pass this fifth degree. Receive your third Master Degree and follow the way that you have yourself drawn for the happiness of your Brethren, for your eternal salvation and for the Glory of the Lord your God."

Amen.

Sixth Degree Initiation

Concerns the Rubification

Ceremonial

The initiator is sitting on his throne, flaming sword outstretched to the Neophyte. The Initiator is wearing a red and gold robe. The Postulant standing with crossed, wearing a yellow-brown robe.

Discourse

"Glory to God in the Heavens and on Earth Peace to Men of good will. May the Lord Almighty grant you the sixth degree and open you the Door of the Holy of Holies.

"Hear my discourse, O Illuminated Disciple and understand its sense (*meaning*):

1. Christ was thirty-three years old when he completed his earthly life. Oh my Son, relive with us on thinking of Good Friday and understand the sense (*meaning*) of it, for all that is above is like what is below, as well as everything is unity in the world into one only truth.
2. See this blood flowing profusely, O Illuminated Disciple, see the blood flowing from his forehead crowned with thorns; the blood that maculates the robe already red of dried blood. Christ climbs "slowly" on the Golgotha.
3. He climbs so slowly that his robe stains with his own blood.
4. The robe of Christ is scarlet red, red of the blood coagulated, glued and burned by the hot sun.
5. Then, is Christ fixed on his cross.
6. Ah! Woe to those who have stripped Christ of his robe, as it was imprinted of our forgiveness. His tunic, but it was the testimony of our release and our redemption, so do you understand why, O Illuminated Disciple, the world suddenly found itself in the dark when the robe was removed from him?

Could there be a greater loss to humanity in separating the divine body of the sign of his sacrifice? The cruel man realised too late the abomination of his actions and his mistake. The night did replace the day, the sun lost its luster, the veils of the Temple tore. Everything had to start over again. My Son, it will be the same for you if you strip off your stone from his red tunic.

7. This is how the great Christ drama unfolded, and it was repeated in the drama of all the Apostles, all the Saints, of all the martyrs who perished in circuses, arenas or in any other place of torment. Their robe was also tinged with blood, as these tortured became gods as proclaimed by Saint Irenaeus in *Contra Haereses*, book IV, chap. XXXVIII: "Today we are Humans, he says, but tomorrow we will be gods."
8. The Resurrection has returned his red robe to Christ, as God and both garment are inseparable. One reflects the other, which is why it was said by YAWHE: Woe to those who strip off my Christs: the darkness will return again and everything will be to start all over again.

"Let us, therefore, Praise the Lord, my Son, and let us glorify with Him all the gods who were born of martyrdom. "

Amen.

The Postulant explains the ceremonial and discourse. If the answers are correct, the Initiator says:

"Glory to God, in his Sages, in his Saints and his Gods. May the song of joy resonate. Come here my Son and receive my blessing. You are worthy to enter the Holy of Holies to receive your ultimate Master Degree. Go, my son, and come back to us quickly. "

Amen.

Seventh Degree Initiation

Concerns the Multiplication and the Transmutation

Ceremonial

The initiator on his throne, wearing a complete red robe, holds in his left hand the flaming sword and in his right hand a large Ouroboros. The Postulant sits kneeled on a prayer-stool (prie-dieu), hands clasped. He is also coated with a red dress.

Discourse

« O Paterasmouna feli naigune oposine. »

"May in this solemn day, the Lord Almighty (Blessed be He) make You one of His Sons of Light for eternity. You will never know, O Beloved Disciple, how these moments are heavy of consequences for your future and your spiritual becoming. Pray, my Son, pray earnestly with all your soul and with all your strength. Ask our Father to allow you to hear me and untie your tongue when the moment has come. Listen to me one last time:

1. There was a time, O Beloved Disciple, where the Father of the world decided to create man. Genesis tells us that he took some earth, fashioned it and breathed life in it through the movement. Man was thus created in the Image of his Creator; in other words, man was clothed in a fluid body, as an ethereal soul and a spirit of divine essence. As God is a Trinity in One, man became a trilogy in "Oneness".
2. However, it would be wrong to believe that Man, from his beginning (*origin*), was endowed with the same power as the Father, even if they are equal. The sacred scriptures are explicit: up to his disobedience, Adam was deprived of the Knowledge of Good and Evil. For him to become conscience of his "divine possibilities (*potentialities*)" as man-god, he had to taste the Tree of Knowledge, and this is why Saint Paul tells us: "The First Adam was an ethereal body, though the second is a vivified soul." The second, despite the weight of his guilt and though he was covered with a robe of skin, is therefore greater than the first created Adam, yet without sin. "(The text alludes to the fluid granule of the beginning of 'Solve' sublimated at the top of the container, but incapable at this state to absorb the quintessence as will do the self-same granule solidified and coated of salt in the Coagula).
3. Note well, O Beloved Disciple, the affirmation of Saint Paul: he does not say that the second one has a vivified soul, but "vivifying". What an abyss between the two. All this is obviously so true that the Eternal Lord

speaking to Aleim¹, say: "See, now man has now become as one of us." (Genesis III, 22).

4. Now my Son, if you analyse the biblical facts chronologically, you will notice whether we were talking about a first or a second Adam, as it ultimately and always concerns, the same person. The classification is given as to locate two stages relating to the same character. What distinguishes the sinner Adam is that he possesses in addition to knowledge, a vivifying soul and a garment of skin.

As such, his fault has so enriched him since it has elevated him to the rank of the gods and power, for Adam to be a truly "Aleim", he should taste of the Tree of Life, that which he could not achieve so far. His garment of

¹ The Middle Eastern culture has given birth to the three major religions of Judaism, Christianity, and Islam. Although these religions are dogmatically at odds with each other, they have more in common than they realise.

Hebrew, Arabic, and Aramaic, the languages of these religions, are closely related although debates still rage over which language was first. Researchers have found that people from the same region will usually have similar root words referring to the same thing.

The Hebrew title of God is "Elohim;" (Aleim) in Arabic it is "Allah." These two words for God have a common bond that most people do not understand. Both of these words have their origin in pagan deities of the ancient past.

The intent of this article is to examine the etymology of the word Elohim and Allah. Although some of the definitions may be repetitive, our aim is to document the meanings from various sources.

Is there commonality between Elohim (Aleim) and Allah?

Webster's Dictionary gives the definition and etymology of Allah as follows. Allah is the Muslim name for "the God." Allah is derived from two words "al," which means "the" and "ilah," which is related to the feminine Hebrew word for God, "eloah."

Now the Hebrew title or name for God is 'Elohim' and it is the plural form of eloah. It is made plural by adding "im," which is masculine. This corresponds to adding "s" to make a word plural in English. So the commonality between Allah and Elohim is "eloah" and "ilah."

According to the Huston Smith's book *The World's Religions* (p. 222), it states: "Allah is formed by joining the definite article *al* meaning 'the' with *Ilah* (God). Literally, Allah means 'The God.' ... When the masculine plural ending *im* is dropped from the Hebrew word for God, *Elohim*, the two words sound much alike." Eloah (Hebrew feminine) is similar to Ilah (God). Both Elohim and Allah are titles and not names.

skin (although temporarily marred by sin) shows paradoxically more enviable than the first.

5. However, it is written in Psalm LXXXII, 6, 7: "I said: You are gods, you are the Son of the Most High, but ye shall die like men, and fall like the first of the Princes... "

Adam will have to suffer much pain, many sorrows, much mortification, and many tribulations before they be seated as Aleim.

6. To live, he will work the land, his new life will become vegetative.
7. He will have to drink milk.
8. The, as an adult he will eat meat.
9. He will have to take some sleep (*rest*), and chronometer his time. It will be as such for all his descendants until the day (blessed it be) when man, aware of his kingship, of his weaknesses, but also of his powers, finally will leave the skin of Old selfish Man to provide to the salvation of his unfortunate brothers; thus, the Adept must help others as he was himself being freely helped.
10. Once sinner, man will become blessed.
11. And, Saint because his vivified soul has transformed the life of his disciples. Heaven will then sing the Glory of the Lord;
- 12 and 13. And God, the God who created will say again, "See, Adam, is now in fact a god like one of us. The Tree of Life will be presented to him, also Adam will exclaim, Holy, Holy is the Lord God of Hosts, in Him is Justice, Equity and Force.
14. And God ... God, the Lord Almighty will answer, "Peace on Earth to men of good will. May Adam grow and multiply, and may he fill the Earth with his offspring giving birth to men-gods begotten in "My likeness."
15. The commissioned Adam, new Christ himself, will then return to the earth of shame. The flames of hell will no longer prevail against Him, and one day (blessed it be) all men will be healed and be transformed at his touch.

Amen.

The Postulant explains everything in detail. If the answers are correct, the Initiator makes a gesture. The gong sounds three times:

"Glory to the Lord our God, Glory to His Work. Blessed be his gentleness and his mercy."

"Let this day illuminate the cross of the Saviour and the golden rose of Innocent IV². May the devise and the emblem of the pelican always dictate your behaviour. May the Agnus Dei make you gentle and merciful to those who suffer, but may the Lion of Richard the valiant (*courageous*) awakens in you the virility of the fighter when our Holy Philosophy is being attacked. "

"My Son, come near (*or, approach*)."

"On behalf of our Order, We ... General Grand Master³, we declare you alchemical adept. Now, you will call yourself..... "

"May Your Name be pronounced with respect in Heaven and here beneath on earth. Let it now be proclaimed to the four cardinal points. "

"Put on the golden crown that raises you to the rank of the Masters."

"Now, go for prayer my Son, go to sow the Word of God through His Holy Philosophy and may the Lord, with our help, raise a good harvest through your efforts. "

"Never deny your Engagements, but make up an immense harvest for the sole glory of the Lord Almighty, your Father to whom you owe everything."

(The newly elected then leaves symbolically the Temple with a pilgrim's staff, to go teach his Brethren and be an example.)

Amen.

² Pope Innocent IV.

³ The Initiator of the seven initiation degrees is the Imperator, but as the 58th Imperator Pierre Phoebus died without appointing his successor (see our Rules dated 1317), the Sovereign Order of the Elder Brethren Rose ✠ Cross is now governed by a General Grand Master, or a Grand Master appointed by him for the occasion.

Ritual of Reception of an Elder Brother of the Rose ✠ Cross (with Alchemical text)

The Temple is prepared as for all Adept ceremonies. An Elder Brother - Master of Ceremonies or Chamberlain is holding a halberd. When the Grand Master⁴ enters, three knocks are given. All present rise. The Grand Master will sit on his throne and waves to the audience to do the same.

The Master of Ceremonies comes forward and says:

- My lord, there is someone who asks to be received.
- Who is he?
- A Son of the Sun.
- Where does he come from?
- From the Country of Crows or the Kingdom of Saturn.
- What other country has he gone through?
- The Country of Diane, Asia and the Kingdom of Mars
- How is he called? (*The adept name of the visitor*)
- Bring him in to meet us.

(The Chamberlain brings in the visitor.)

(The whole assembly rises, except the Grand Master) who says:

- Come here, that I introduce you to our learned Assembly.

"My sisters, my brothers, I have the immense pleasure to present youas He also, like it happened to each of Us, got lost in the labyrinth of alchemical (and esoteric) texts. He also wandered until he met who gave him the breadcrumb.

(The Master of Justice rises, asks to may speak, and says):

- My lord, are you sure whether he is well Our brothers would like to be certain that there is no substitution of person.

⁴ Normally, the Imperator; the Grand Master in his absence.

- You are right, and it is your duty to cover us and protect us. You have permission to question our friend.

(The Master of Justice turns himself to the Adept).

- My Brother, excuse my boldness, but the nuisance is watching us for centuries, and we must be vigilant.

- Do believe, my brother that I understand and approve your feelings. I am at your disposal.

- Where is your Father born?

- In the earth.

- Where is your mother born?

- In the earth.

- Your parents were they very united?

- Yes, very united. They were one.

- When did your father have the revelation of his triple composition?

- When he was detent in a prison of glass with three floors.

- How did this illumination happen?

- When the Holy Spirit descended on him and sublimated his spirit and soul, while his body remained on earth.

- How do you conceive the Divine Spirit?

- The Divine Spirit is fire and water, earth and air all at once.

- Are you sure not to adorn him with too much qualities?

- No, my brother, the Divine Spirit can do anything. Without him nothing can separate and amalgamate, nothing can be modified, be washed and be dyed. In him are milk and blood that give us life.

- What do you think of the alchemical gold?

- It is a noble metal because it is born from ashes and lime, but I prefer the philosopher's gold.

- Why?

- Because it is lunar and solar medicine, it allows the production of two Elixirs and transmutes vile metals into silver and gold.

- Do you think that the Divine Spirit is in the Philosopher's Stone?

- Not only is the Divine Spirit in It, but he is on It and around It.

(The Master of Justice bows to the Adept ... then addressing the Grand Master, he declares):

- My lord, the Man standing in front of us is a Son of Light.

(The Emperor, today the General Grand Masters or his Appointed One, addresses himself to the visitor):

- My Son, may Peace be unto your mind. Know that we all accept you as Brother. I know your journey has been very long and eventful, for this reason you have permission to sit down if you want. We would like to hear the story of your adventures. I am convinced that it is very passionate.

(The Visitor replies, and gives his discourse):

- It is with great pleasure that I will recite the story to your satisfaction. First of all, my Lord, my Brothers, I am almost ashamed to admit you that I was born in a prison without air, built on the top of a volcano. From the beginning, my parents, denominated "The Old Kings" were thrown quivering on the ground, after being beaten and broken, for a crime they had not committed.

Their enemy, ruthless creature trapped them in a prison of glass to better enjoy their suffering. Above, on top of a small round tower, there was a skylight serving as roof. Our tormentor pushed the refinement to keep this opening open, so that the rain could fall on my parents. When they were wet enough as he thought, then he closed the skylight window and the volcano came into action. The first three months, everything flew through the airs in all directions, but in the fourth, the rhythm of tremors changed as soon as there was an unbearable temperature. The smell of sulphur emanating from our own ground made the situation even more untenable. During this last phase, the tremors were entirely different; everything was thrown into the air by saccades, as if we were under a push from bottom to top. It was during one of those ascending moments, that I came into the world, amid pestilential vapours and excessive temperature. I can say that if my conception was made "below," my birth came from on "high".

I never knew my parents alive, but my good nurse Earth who welcomed me, fed me, hid me and protected me from the cold, she told me this drama quite often.

Every day, at the same time, our enemy made the rain enter ... then closing the opening, he ordered the volcano to shake us more and more strongly. Soon, I was covered with filth and mud, sometimes I emerged from disaster. This alternation of rain and earthquakes was done at fixed hours ... obviously after some time the floor of our prison could not absorb anything. The water level rose gradually ... while the volcano continued to agitate everything violently.

Through the glass partition, our enemy followed our agony. At his grin, one could guess that everything went according his plans.

Above the water made red with the blood of my parents and of my good nurse, our tormentor could see, like me, the immense golden crown that haloed their martyrdom.

The Wise Philosophers having later known this infamy gave this stage the name of: Red Sea or Bloodbath.

One day, however, the elements calmed down and peace returned on the waters surface. There were ten philosophical months during which my poor father had the revelation of his threefold nature. Suddenly one morning the skylight window was opened and our prison toppled on its base. All the liquid went through the roof, to fall into a kind of thread that held the pass of earthlike and impure substances⁵.

I learned later from my good Genius that the filament was destined for me, and had no other purpose than to prevent that I should escape by swimming during the drainage of the waters.

I dared not move and I held my breath, remaining silent in my corner. The air entered my cell and the fresh air made me a world of good. The rain had stopped, the volcano was put to sleep, I regained courage. I now hoped even more that I felt myself hour by hour standing on firmer ground. The green grass without roots began to grow; a soft, warm calm quietude enveloped me. I felt new strength coming in me. One day, however, steps were heard, and I was afraid again. It was not my tormentor who returned, but a good Genius who came to deliver me in breaking my prison.

- Do not tremble; he said, in a soft, warm voice, I am your friend. Now you are free to go where you wish, however if you trust me, I will keep you with me and I will make You the Master of the world.

- Needless to say, My Lord, and you my dear Brothers that I did not hesitate for even one moment, and that I followed my saviour.

⁵ Earthy parts, that remains at the botton of the flask. After Solve, we have two things: the granules (little worlds, androgine being) and the earthy (not amalgamated part). These two will become three, with the birth of the Dragon's Blood. This earthy part is important (fundamental) at the Vegetation (Green) fase.

He took me first to the Land of the White Diane, where they greeted me with suspicion because of my vesture and infectious odour, that I cleared away. They made me do seven ablutions, one per month. My dirt did not melt in a bath of hot water, but melt somehow as destroyed by clear and smooth water that did not wet the hands. I know that this affirmation may seem a fable, but you my Masters, know that I speak the truth.

After seven months (lived in a magnificent white marble palace) nobody recognised me because I was clean, shining and embalmed the atmosphere. It was an idyllic time.

One day, however, my good Genius came back to me and said, "I will take you now to the Kingdom of Mars, where they will bring you to perfection. We crossed Asia, after many stages, we reached a great country where red men were moving about. They seemed to adopt us, but we had to accept their rite and I humbly admit that their custom did not at all please me, they used to sprinkle us with blood, so after going through some tribes, my unlucky clothing of white linen was all stained and had a dirty red colour over me. It is in this crew that I passed the gates to the castle of the God Mars. A guard looked at me intently, then asked me to wait. An officer appeared. When he saw me he frowned. I knew immediately that there was something he disliked in me. He looked at me more closely, and his anger was great "How dare you introduce yourself here as such. It is an outrage that will cost you a lot, do you not know that you are an appearance and not a reality. Here, we do not accept false prophets." He made a sign to his soldiers and I was dragged into a new prison of glass. I was stoned, beaten, bottled and my bones were broken, in one word I suffered the same tortures that had once suffered my parents. Why I survived, God only knows. The same abuse recurred and rain penetrated my body to the bone. The water is dyed with my blood in a twinkling of an eye. If I had not suffered in my flesh I would have thought to relive a nightmare.

Suddenly, one day they withdrew from my prison all reddened water that stagnated there. A new greenness ran in my veins. Once again they released me and I could walk freely in the enclosure of the Palace. I felt uncomfortable because I was stained from head to foot and I released a pestilential odour. Surely I should have disturbed everyone in the palace as courtyards and gardens were deserted ... that's why I felt no surprise when I was invited to get rid of my leprosy through the white and smooth water, which does not wet the hands, but burning insidiously if one is not careful.

In a very short time I metamorphosed myself, I became so clean and white that they surnamed me "Moon very Pure." Everyone worshiped me and came towards me. I healed all the dropsical patients and lunar diseases. With my slightest touch I turned base metals into the finest silver.

This is when my good Genius reappeared. He smiled when seeing me and said: "The time has come for you to know who I am. My name is Elias the Artist and I am an Elder Brother of the Rose-Cross. Because you have trusted me so far, let me guide you some more time." Then he disappeared.

Almost immediately they came for me and took me to the High Priest of the Rites. He let me bow down, but raised me right away and with affection. His dress was all humid with the blood of sacrifices, as well as each of his accolades (and God only knows if they were many) my own clean white linen toga became visibly red. Within hours I was coloured of dried blood from head to foot. Hot air reigned in the room, also the blood of sacrifices dried quickly on me.

Right now, the trumpets sounded and Mars appeared in all his Majesty and all his Power. A few steps behind him stood Elijah the Artist smiling.

- Come nigh, said March to me, and kneel.

He raised a red-hot sword from the burning stove and placed it in turn on the head and on both the shoulders. Not only did I feel any burning, but I melted of satisfaction, because no intoxicating smoke or even pride emanated from me. From that very moment I knew that I became myself a god.

- May everybody bows, exalting the god Mars. The man's name is synonymous of Victor Solis, that is to say, Conqueror of the Sun.

The god Mars kissed me fatherly, blessed me and left me in the company of Elijah the Artist who held me in his arms with effusion and sentiment. It is on his advice that I came to find you. Isolated, I would be unable to keep my commitments as Adept. I still need help and advice, which is why, My Lord, I implore the grace to be accepted in your secular brotherhood.

Investiture

The adept kneels in front of the General Grand Master⁶. The latter rises. In his right hand he holds the flaming sword; in his left hand he touches the jewel of his pectoral. He addresses himself to the Assembly.

- My Sisters, my Brethren, you have heard the story of our Brother, and the request he has just made. Is there someone in this congregation who has an objection to submit? If so, now is the time to make it the objection. After that it will be very grave for the Order and for himself.

(Without opposition, the General Grand Master continues, and addresses the Elected One. The assembly is silent).

- My Son, it is with great joy and intense emotion that we will accept you among us. From now on, you will occupy one of the thirty-three seats in the Sovereign Order of the Elder Brethren of the Rose ✠ Cross, brotherhood since 1317, under our jurisdiction as "General Grand Master", the seat of Imperator being no longer available on Earth. Kneel on this prayer-stool, put your hand on the Gospel of Saint John, and say solemnly your "Promise of the Sages" (See page 55).

(All are now standing. The adept kneels and stretches out his hand on the Gospels and makes his promise. When he has finished, the General Grand Master stands in front of him and says :)

- Pronounce the three vows: **Simplicity, Charity, and Obeisance.**

⁶ Traditionally, and until the 58th and last Imperator Pierre Phoebus it used to be his function to fulfil the investitures along the rules of OSFAR✠C (1317). Today, this function is assigned to the Grand Master General, or a member of the Supreme Council assigned by him in writing.

Consecration

- **My Son you are worthy to be our companion.** *The General Grand Master lays the sword three times on the head and says, "I make you Knight and Elder Brother of the Rose ✕ Croix". He places his sword three times on the right shoulder, and says, "Love your neighbour more than yourself." He places his sword three times on the left shoulder, and says, "Be just, charitable and obey the Unity of Truth".*

- The General Grand Master then taps with his palm on the shoulder or the neck of the new knight and brother, perpetuating the ancient tradition of the accolade, and says:

“Be brave ... (is) for Eternity!”

(The Grand Master concludes distinctly:)

God first served. May Heaven protect and assist you. May He keep you free from any error and fear. May he make you an instrument of peace.

The General Grand Master last discourse:

Brother, there is only one Temple, "The Sovereign Order of the Elder Brothers of Rose ✕ Cross" finding its foundation in the Sovereign Military Order of the Temple of Jerusalem, by the escaped knights from the trials, the Imperators Gaston de la Pierre Phoebus and Guidon de Montanor), whose 58th Imperator Pierre Phoebus (Roger Caro) died on January 16, 1992, selected from thirty to three brothers, the last in the European hemisphere, and the whole earth. The seat of Imperator is no longer available, and the thirty-two brothers and sisters around him also died or left the Order voluntarily. However, the knightly descent continues through the Knight Grand ✕ Cross of Merit decreed to me at my investiture March 15, 1975, General Grand Master, of the Order which I represent, and by the grace of God you are now an O.S.F.A.R ✕ C Knight.

The Ceremony ends with a final accolade.

The Promise of the Sages



This Promise is only to be pronounced by the thirty-three Members constituting the Sovereign Order of the Elder Brethren Rose & Cross

Invocation (To say standing)

O, Supreme Father, Creator of all things, how can I express my joy and show Thee my respectful and deep gratitude.

Declaring myself an adept Thou gave me the best of Thyself, and while giving me the title of "Elder Brother of the Rose Cross" Thou hast elevated me to the most glorious and most desired rank that is for a human.

This title does not only mean that one is able to make transmutations, but that one possesses "knowledge"; that is to say, that he is the holder of the mystery of the creation of all things, as Truth is One.

Declaring myself "Elder Brother of the Rose Cross," you wrote my name in the Golden Book of Thy Chosen Ones, of Thy Saints, of Thy Sages, and Thy Philosophers; Thou hast promoted me Child of the Light and as such , capable to enlighten and teach my Brothers.

Truly, the Honour that Thou art granting me is immeasurable, but the task that follows is not less overwhelming, so it is with the heart overflowing with joy and gratitude, love and humility that I kneel before Thee to express the Promise of the Sages.

Promise of the Sages (*said kneeled*)

(The elected one on his knees, extends his right hand on the open Bible at the Gospel according to John.)

1. I promise on the salvation of my soul to respect the secret of the Great Work.
2. I promise to enlighten my Brothers and help them in the measure that they are illumined by God, but I will not clearly reveal that which all the wise philosophers have kept hidden. I will only lead them on the path.
3. I promise to use the Philosopher's Stone^{iv} only for medical purposes.
4. I promise to fight (by writing, by action and by speech) for the defense of this Holy Philosophy.
5. I promise to raise my soul more and more every day, so that through charity, simplicity and obedience I may be worthy of our Order.
6. I promise to work (in whatever is demanded of me, even if I do not understand its reason) with the greatest discretion and possible anonymity, so that the sole work of our Heavenly Father may appear.
7. I promise to devote myself body and soul to the sick, the children and the elderly if the task is given to me, with the understanding that the Order will never be mentioned.
8. I promise to be humble in spirit.
9. I promise to be a faithful servant of the Father, a Brother submitted among all the Sons of Light, the diligent and zealous apostle of the Holy Spirit.

.

10. I promise to be the successor of the Sages of all ages and to offer Adeptship only if the student has reached the seventh degree.

11. I promise to perpetuate the Great Work by providing a written contribution, while covering myself by a pseudonym.

12. I promise to obey the Superiors⁷ of the Order and to accept all the trials that can be sent to me from heaven ... and, never complain nor of God nor of Men.

O Heavenly Father, bless Thy Son, the consecrated new adept, and may his human weakness be the major factor that encourages and transforms people for the greater glory of Thy Holy Name.

All the Assistance affirms: AMEN.



Pierre Phoebe, the 58th and last Imperator

⁷ The promise given to the Superiors of the Order is only in the frame of the Rule dated 1317.

Oath declared by the Emperor

of the

Sovereign Order of the Elder Brethren Rose ☒ Cross

at the Election

I confess before God and profess highly the existence, recognizing Him as my Creator, Unique Principle of all that lives on earth and in the air, of all that is visible and invisible, and to all the members of the Grand Council meeting in Conclave, that have presently chosen me as temporal and spiritual leader; I wish that They should be my witnesses of my Acceptance and my Profession of Faith. I promise and agree on the Symbols of the Cross and Rose, on the Pelican, the Lamb and the Lion never to communicate verbally and in writing the secrets of our Order.

I promise to preserve the secrecy character of our Order, and never engage it wrongly, keeping separate my professional, religious, and civil or military acts.

From now on, I recognize myself committed through the revelations that will be transmitted to me on all levels of the hierarchy.

I finally engage myself to continue honouring the forty-two articles that make up our Rules of 1317. If I break unconsciously to my promises, bypassing my powers of Emperor, God help me and forgive me as from now on I only depend from Him.

Done at on.....

*Signature and Seal
of the Emperor*

*Signatures of all the members
of the Grand Council*

Seal of the Seneschal

Seal of the Grand Commander

O.S.F.A.R. ✕ C and the Modern Alchemical Revival in Europe

Author: Anon (corrected text by the General Grand Master)

A visitor to France in the mid 1970's would have been struck by the numerous limited editions of old alchemical works to be found in the various esoteric bookstores, such as the Librairie des Medicis. Many of these editions appeared under cover of different publishing houses, so that there were well over twelve publishers of alchemical works in Paris alone at that time. The simultaneous appearance of so many different editions by numerous distinct publishers suggests an active current of alchemical practice within the esoteric milieu of that era in France. Also, consulting the artistic journals of that era will show that publications reflecting the surrealist stream of art often contained advertisements for the alchemical literature, suggesting the appeal which the arcane traditions of alchemy held for the surrealist artists of that era. Less well known is the fascination which alchemy held for a number of physical scientists and chemists within the francophone culture, and who have studied these traditions.

Thus, it would seem, that much more so than in the Anglophone culture, the esoteric streams in francophone culture within recent times have emphasized the alchemical aspects, including the physical operations which have as their goal the manufacture of the "philosopher's stone."

The numerous editions of alchemical books and other manifestations of the alchemical tradition cannot have been due to the casual and isolated interests of individuals, for this would have been unable to sustain it. We are thus led to consider the influence of esoteric societies of the Rosicrucian type in promoting and extending alchemical study and activity. Such societies form the nucleus of the outward cultural manifestations which one sees on a larger scale.

The Italian scholar Dr. Massimo Introvigne has studied extensively the manifestations of the various esoteric movements, including some of the little known or underground Rosicrucian sects which have contributed to the alchemical revival. Of these we will consider here briefly the O.S.F.A.R.+C, and its affiliated Church, the Universal Church of the New Alliance. As source of information, we shall paraphrase via translation the French and Italian works of Dr. Introvigne.^{1,2}

The Elder Brethren of the Rose ✕ Cross (O.S.F.A.R.+C, the initials of *Ordre Souverain Freres Aines de la Rose Croix*) lays claim to an old Templar origin, which is sometimes treated seriously by modern scholars.³ The O.S.F.A.R.+C

was said to have been founded in the thirteenth century by Guidon de Montanor and Gaston de la Pierre-Phoebus, among Templar refugees in Scotland after the dissolution of their Order. (The first, and expert in alchemy, rapidly instructed the second.) Returning secretly to France, they continued their work, thus transmitting alchemical knowledge to succeeding centuries, including our own.

Authority was transmitted in highest secrecy from one Chief of the Order (styled Emperor) to another: there were among them physicians, chemists and occultists – such as, in recent times, Bulwer-Lytton, Eliphas Levi, William W. Westcott and Rudolph Steiner -- but equally, catholic bishops, including a “V. Depaul” that was none other than Saint Vincent de Paul. (For proof, it is alleged that, in a letter sent from the prison where he was held by the Turks, the saint affirmed that he had been made a slave of a Moslem who was devoted to alchemy.)

Each of these Chiefs, whoever they may have been, would have guarded with the highest secrecy his or her role as Emperor of O.S.F.A.R.+C. This history seems difficult to prove, even though the current O.S.F.A.R.+C – it would have decided to manifest itself more openly than ever before because of the peculiar apocalyptic quality of the time in which we live -- has indeed published a series of interesting pieces and documents which attest at the least to the old bonds which exist between alchemy, Rosicrucian tradition, and freemasonry.

The study of relationships between alchemy, the Rosicrucians and Christianity (the various stages of the public life and ministry of Jesus are held to correspond to stages of the alchemical “Great Work”) constitutes the distinctive trait of the O.S.F.A.R. ✕ C, known in esoteric milieus for the effectively operative character of the alchemy which they teach. Thus, for example, the first degree of O.S.F.A.R. ✕ C allows one to learn how to manufacture the “secret agent of salt” (H) from quicklime and the ash resulting from the combustion of the putrified wood of oak trees. The two components are mixed in water and one boils the blend that results with a slow fire; a “detergent” forms that, by evaporation, gives rise to crystals of the salt H, an indispensable element for the more complex ulterior operations.

Finally, the emperor Roger Caro (“Pierre Phoebus”, 1911 – 1992) was considered as an authority in alchemical matters; and, while the college of O.S.F.A.R. ✕ C would be restricted to thirty-three initiates and would practice mainly an “external” alchemy, there would exist also, according to some, another even more shadowy college of twelve adepts who themselves practice the “internal” way.

The Order of the O.S.F.A.R. ✕ C would appear to have a limited and discreet activity. The Universal Church of the New Alliance, a “small church”, is no more operating. Its patriarch was the same Roger Caro, who “because of numerous intercommunions and sub conditione consecrations was holder of twenty lines of apostolic succession” and who, in turn, was consecrated an archbishop. A “Collegia Al-Kimia” has spread more widely, beyond the limited circle of the O.S.F.A.R. ✕ C, some aspects of their alchemical doctrines.

In addition to the O.S.F.A.R. ✕ C, a number of other alchemical schools appear to be active in France today, which we mention briefly in passing. The alchemical teacher Sola Zaref founded an alchemical circle, which is still active. The writer Eugene Conselliet, who represented the quasi-Fulcanelli (alleged to have written the book *Les Mysteres des Cathedrales*, and to have made the philosopher’s stone), has a circle of students. Also groups such as l’Ordre Qabalistique de la Rose Croix (at present headed by the late Robert Amadou) deliver alchemical instruction to their students. The writer Jean du Buis founded a school *les Philosophes de la Nature* which teaches students in France and the U.S. Lastly the unrecognized Masonic Rite of Memphis and Mizraim, headed by Gerard Klopel, successor of Robert Ambelain, which has a following of some 5000 members in France, instructs its members in Alchemy through the degree structure of that Rite.

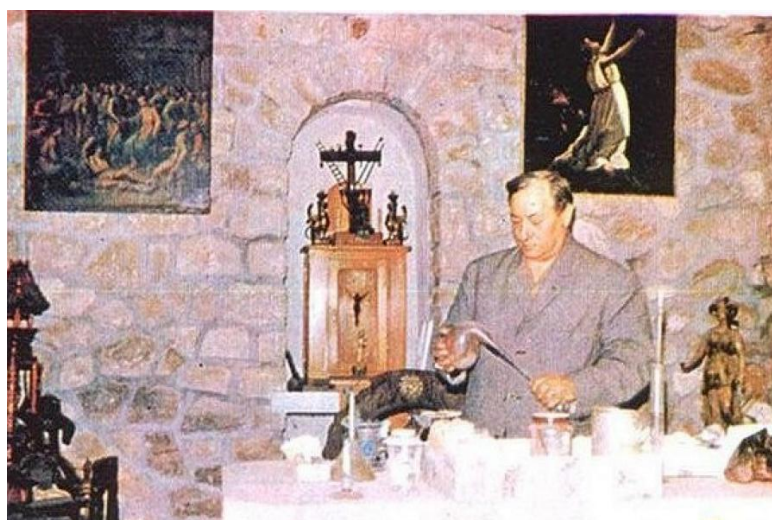
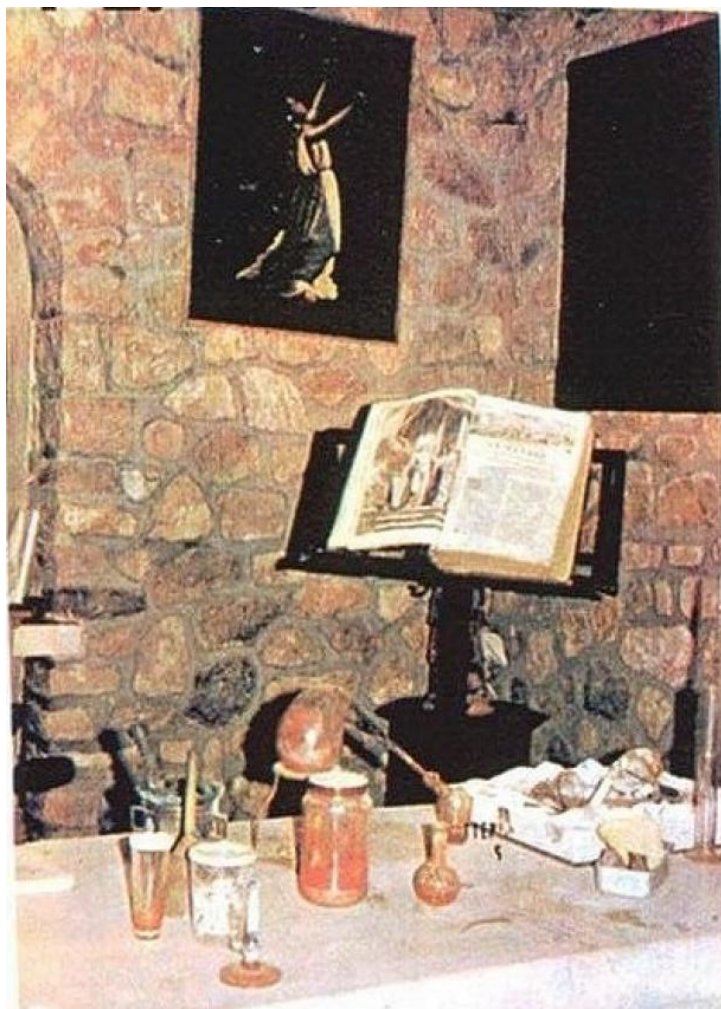
We thus see that the modern French alchemical revival is associated with and supported by a number of organized groups, societies, and Rites having as their central focus the teaching and practice of *alchemy*. It appears to represent a Tradition which has existed for at least several hundred years in Europe, which is still active in France today, and which historically influenced a number of Masonic Rites, including the *Scottish Rite* and the *Societas Rosicruciana*.

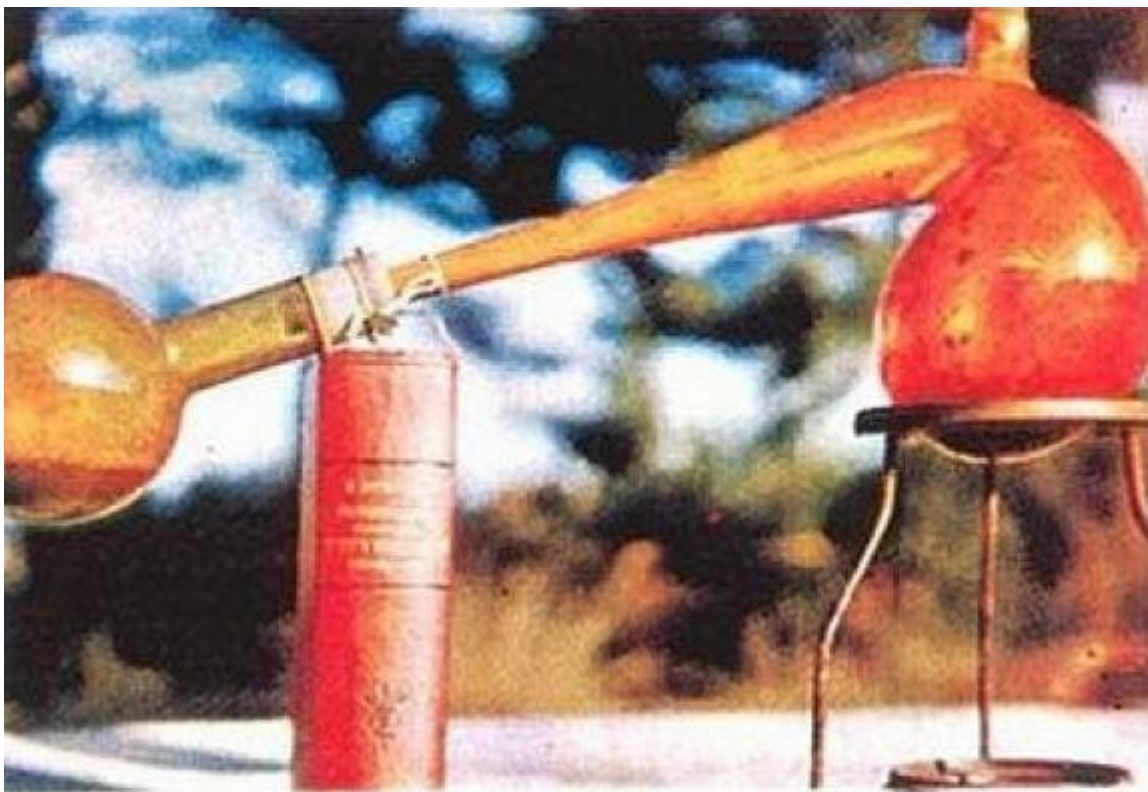
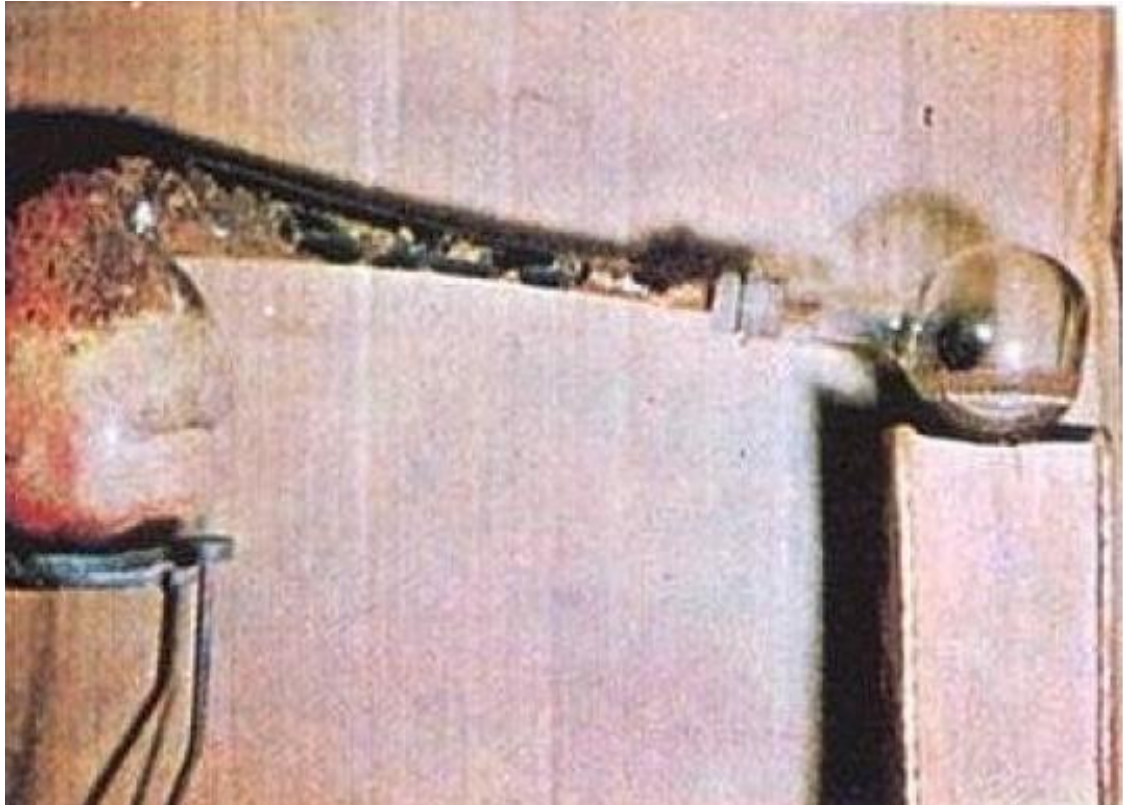
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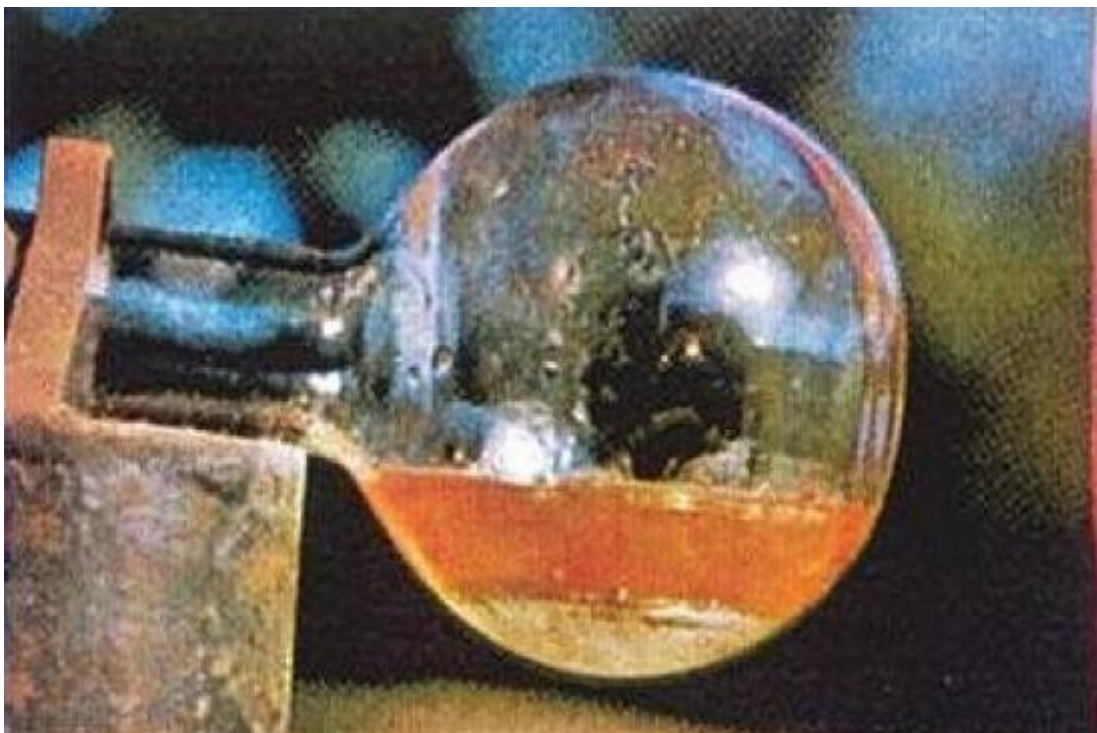
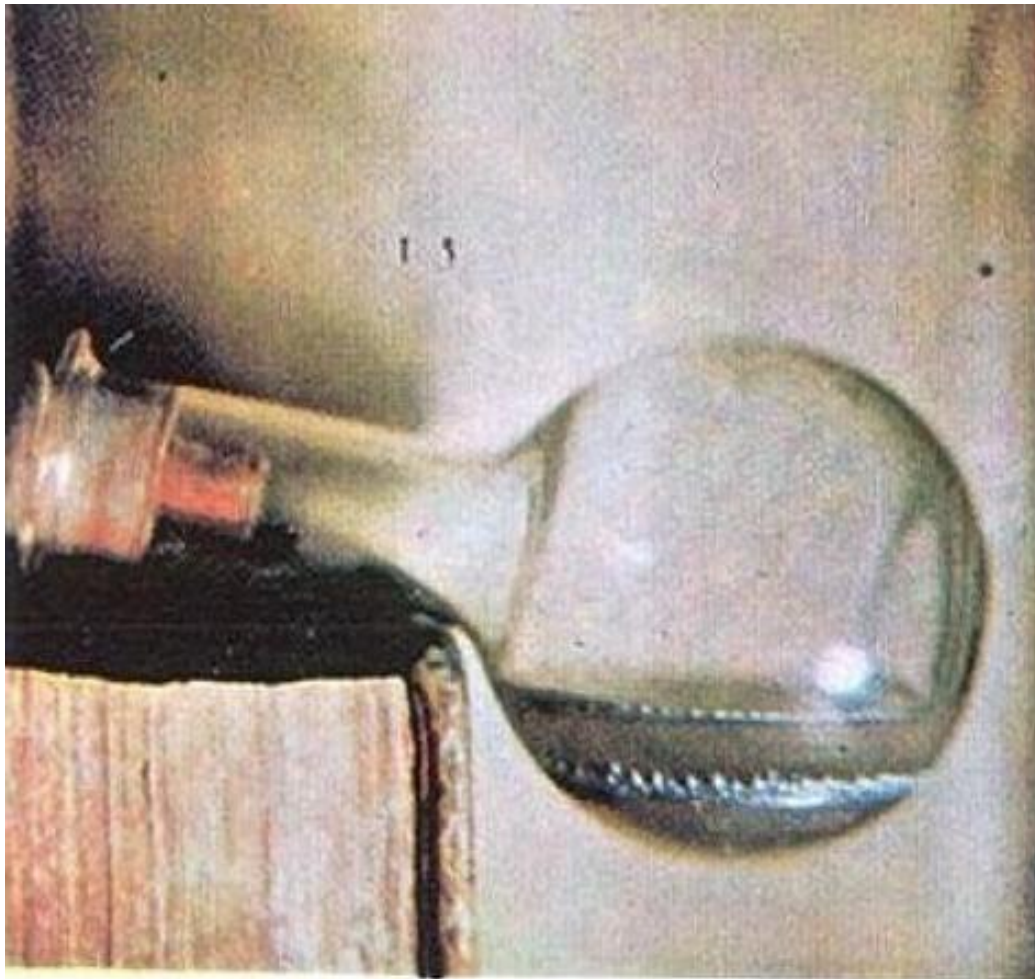
1. La Magie, Les Nouveaux Movements Magiques, Massimo Introvigne, Droguet et Ardent, Paris 1993
2. Il Cappello del Mago; I Nuovi Movimenta Magica Dallo Spiritismo al Satanismo, Massimo Introvigne, SugarCo, Milan, 1990.
3. Les Secrets Hermetiques de la Franc-Maconnerie et les Rites de Misraim & Memphis, Michel Monereau, Editions Axis Mundi, Paris, 1989.

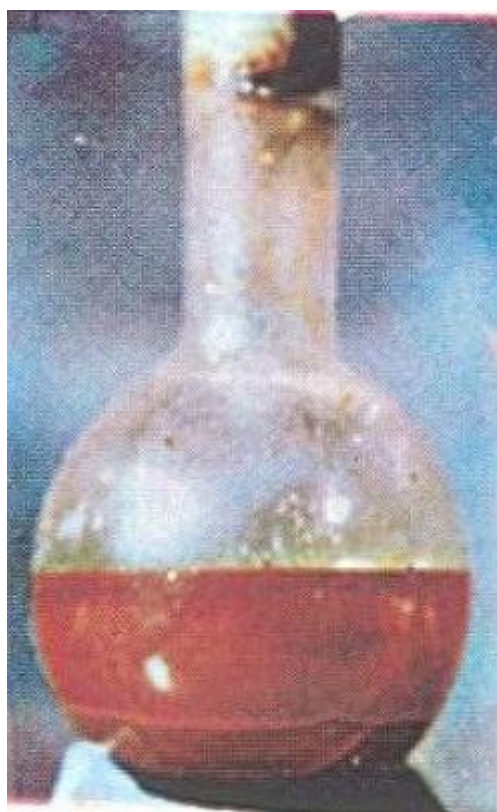
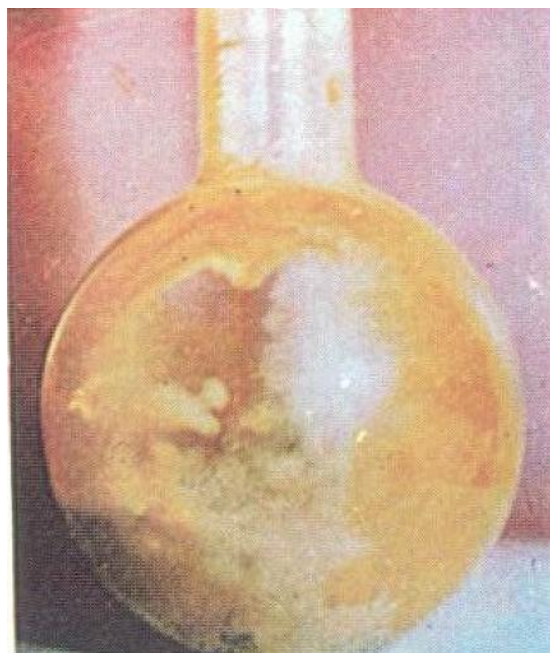
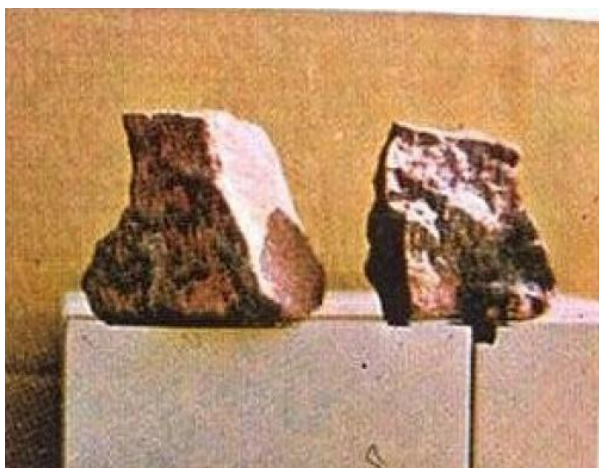
The Whole “Opera Magna” Photographed

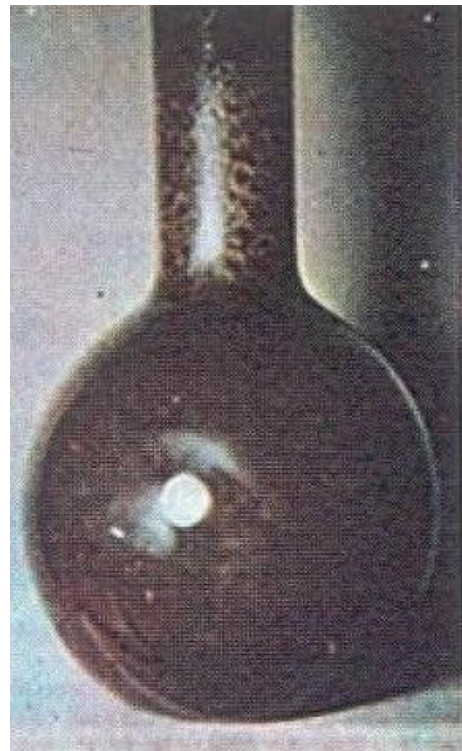
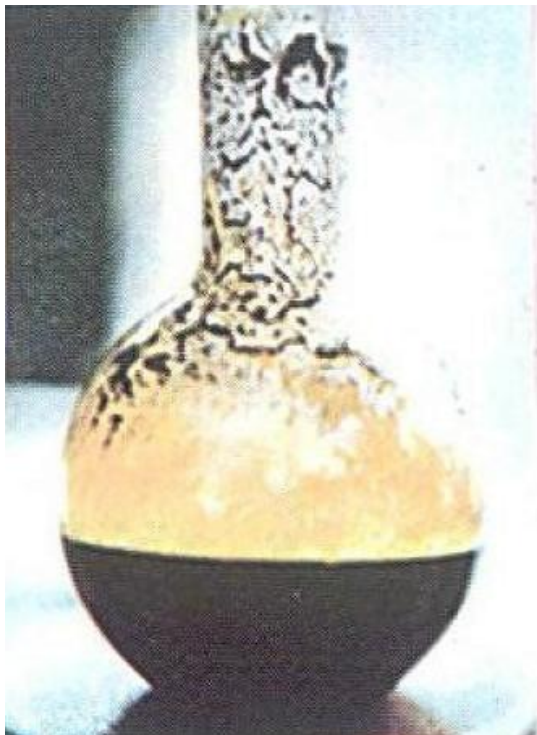
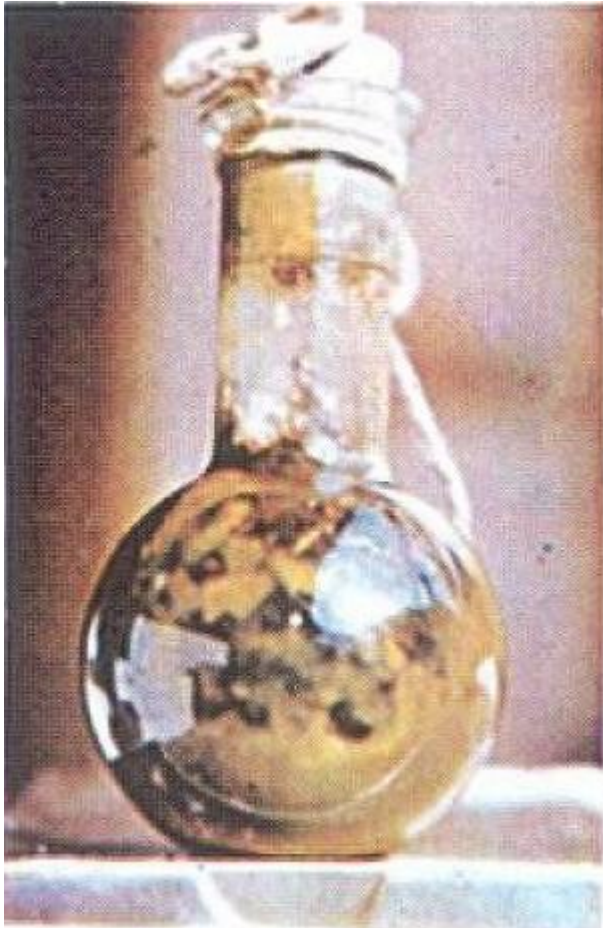
in the alchemical laboratory of Roger Caro, later a Temple Church Chapel.

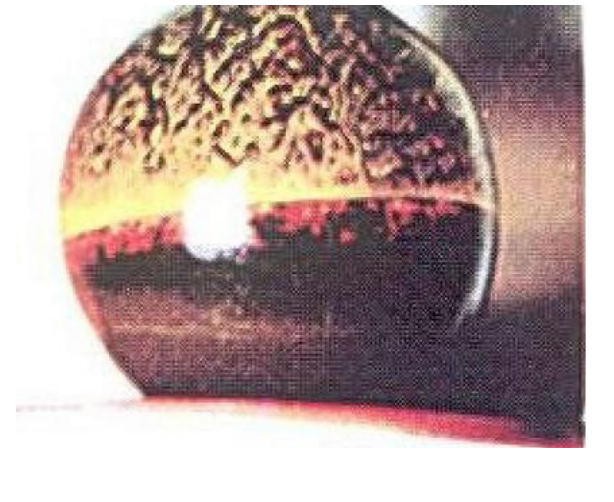
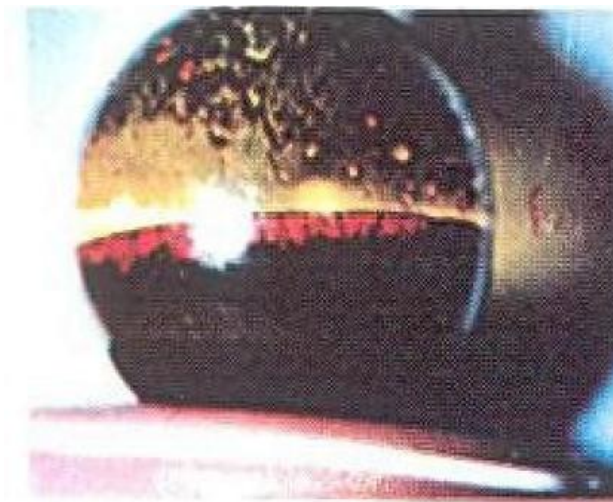
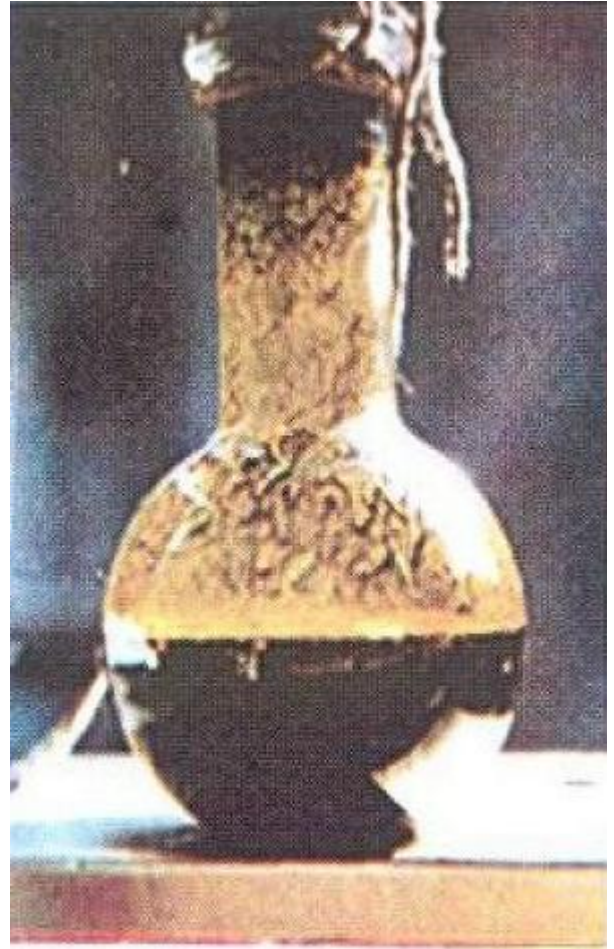
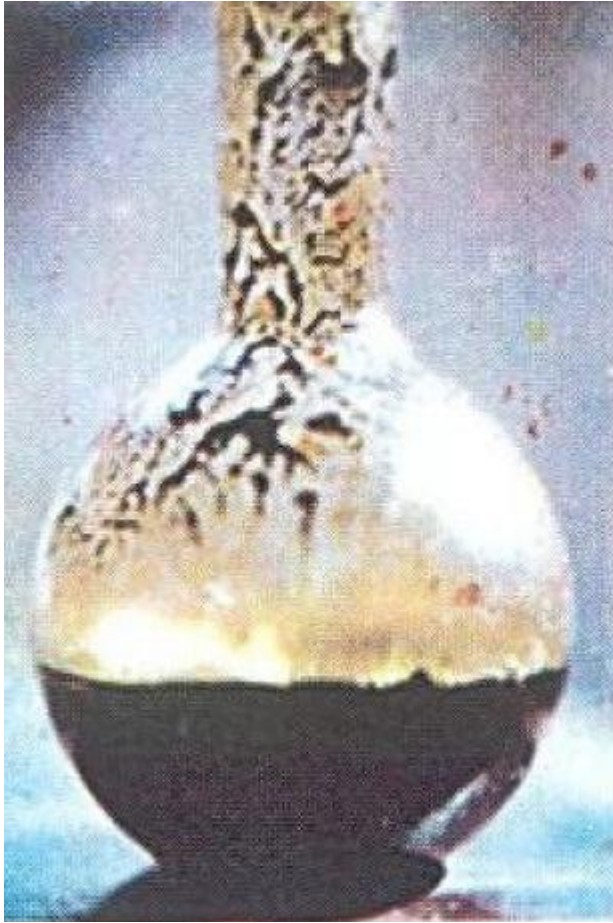


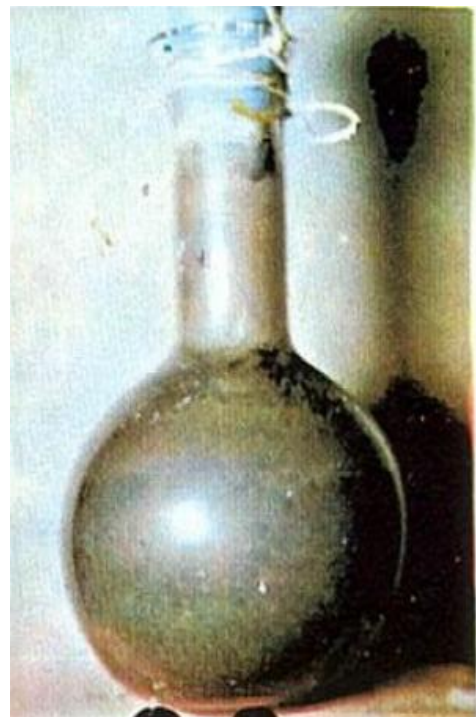
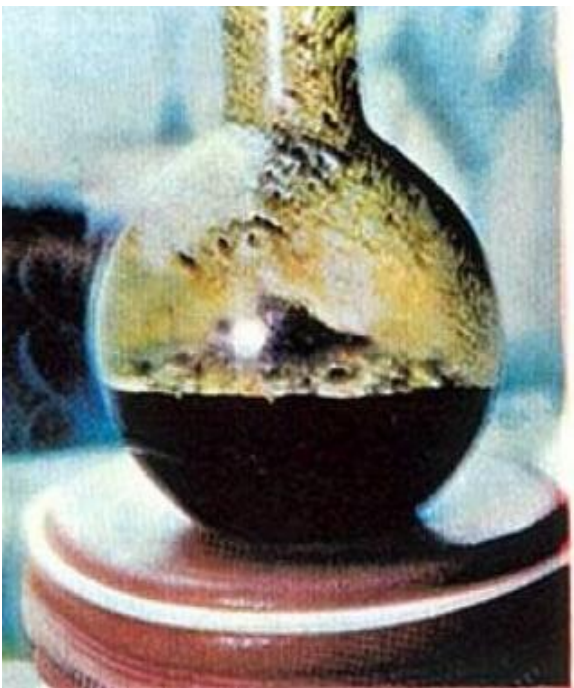




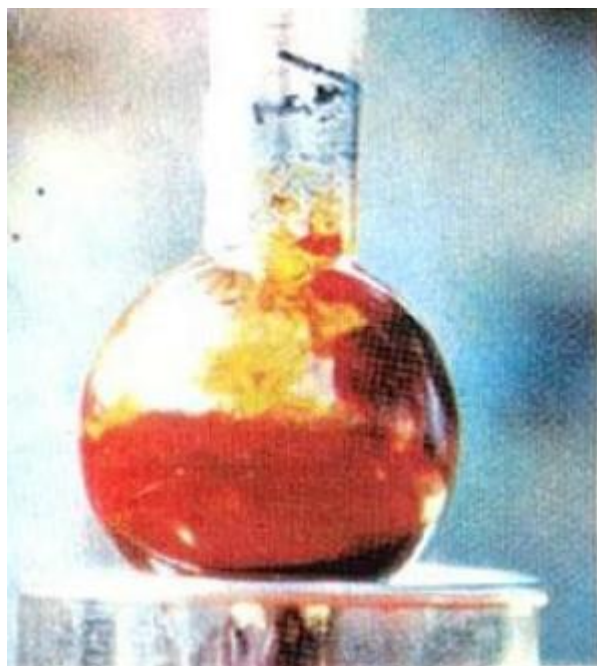
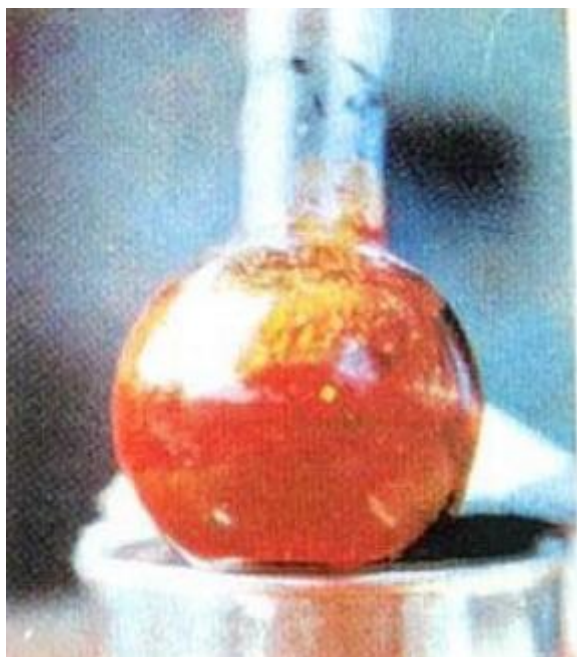
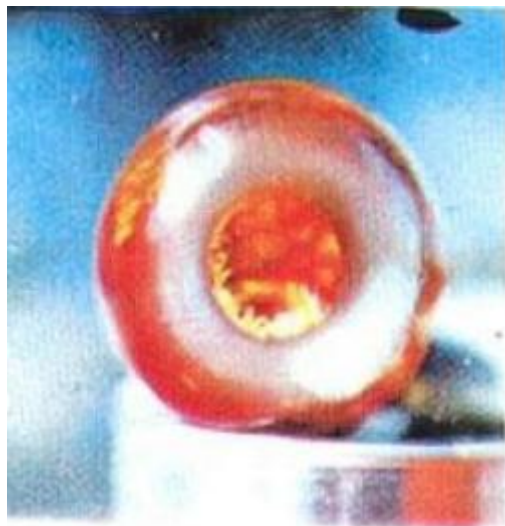


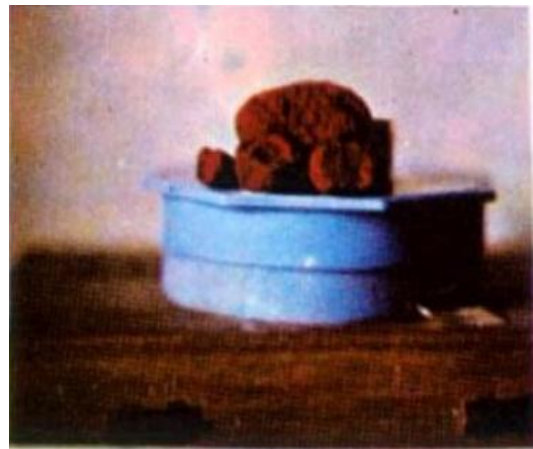
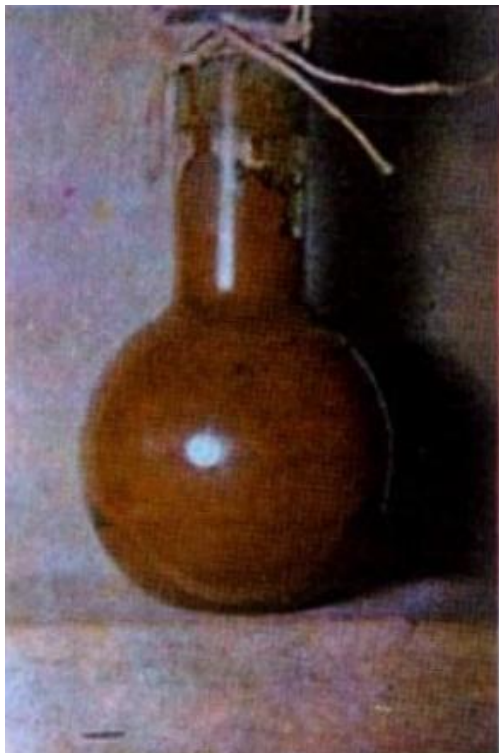


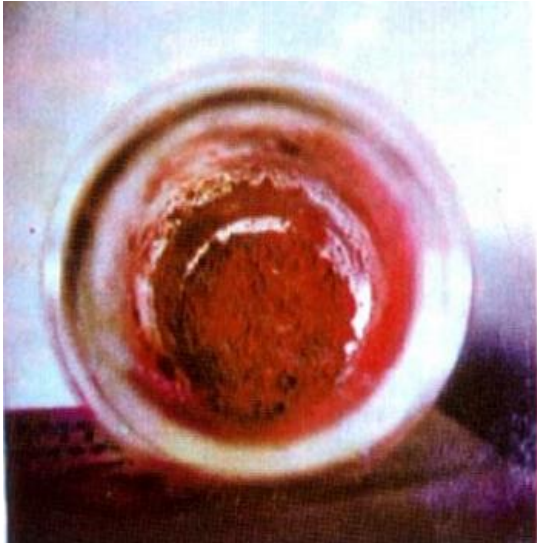














We are not explaining each photograph shown here as this is not the intention of this manuscript, as there are 42 of them; however, it demonstrates the delicate and accurate work of Roger Caro (Pierre Phoebus). Instead we are offering you a study (*public domain*) called, “The Six Keys of Eudoxus”, and we believe that this will help you to understand (more or less) what alchemy is all about, and make acquaintance with the great work of Roger Caro and how hard he worked.

Who is Eudoxus?

Born 408 BC in Cnidus, now Knidos, Turkey, died 355 BC in Cnidus

Eudoxus studied **mathematics** from Archytas, who was Pythagoras' follower. One of the questions that Eudoxus was interested in was the problem of duplicating the cube. He was also interested in number theory and the theory of music. Another of his interests was geography, and he wrote a book called *Tour of the Earth*, but there is no surviving copy of it.



One of the most interesting and important contributions to mathematics by Eudoxus is his work on the theory of proportion. He looked at various types of lengths and where others have come to a standstill in front of a problem of how to compare lengths which could be measured by rational and irrational numbers, Eudoxus came to a solution: he made a definition

allowing possibility of using irrational lengths and comparing them with the rational by using the method of cross multiplication.

As we know, irrational numbers are those which cannot be written or expressed as a fraction of two rational numbers. They occur in nature and in mathematics quite often - Pi is an irrational number, as is $\sqrt{2}$.

Eudoxus' theory appears in Euclid's Elements, Book V, and definition 4: it states that magnitudes are said to have a ratio to one another which is capable, when a multiple of either may exceed the other."

What this really means is that you cannot compare lengths and areas, or areas and volumes, but you can compare lengths between themselves (and for that matter, areas and volumes) even if one of the lengths is an irrational number. For example: two lines, one of length 1 and one of length $\sqrt{2}$ have a capable ratio because $1 \times \sqrt{2} > 1$ and $2 \times 1 > \sqrt{2}$.

Can you think of some other irrational numbers? Try comparing them with other lengths. For example calculate the diagonal of a square. Try by working it out using Pythagoras' Theorem. What is it? Compare it with the side of the square. Do the same with the diagonal of a cube.

The Six Keys of Eudoxus

The Six Keys of Eudoxus

THE FIRST KEY

1. The First Key is that which opens the dark prisons in which the Sulphur is shut up: this is it which knows how to extract the seed out of the body, and which forms the Stone of the philosophers by the conjunction of the spirit with the body -- of sulphur with mercury.
2. Hermes has manifestly demonstrated the operation of this First Key by these words: In the caverns of the metals there is hidden the Stone, which is venerable, bright in colour, a mind sublime, and an open sea.
3. This Stone has a bright glittering: it contains a Spirit of a sublime original; it is the Sea of the Wise, in which they angle for their mysterious Fish.
4. But the operations of the three works have a great deal of analogy one to another, and the philosophers do designedly speak in equivocal terms, to the end that those who have not the Lynx's eyes may pursue wrong, and be lost in this labyrinth, from whence it is very hard to get out. In effect, when one imagines that they speak of one work, they often treat of another.
5. Take heed, therefore, not to be deceived here; for it is a truth, that in each work the Wise Artist ought to dissolve the body with the spirit; he must cut off the Raven's head, whiten the Black, and vivify the White; yet it is properly in the First operation that the Wise Artist cuts off the head of the Black Dragon and of the Raven.
6. Hence, Hermes says, What is born of the Crow is the beginning of this Art. Consider that it is by separation of the black, foul, and stinking fume of the Blackest Black that our astral, white, and resplendent Stone is formed, which contains in its veins the blood of the Pelican. It is at this First Purification of the Stone, and at this shining whiteness, that the work of the First Key is ended.

THE SECOND KEY

1. The Second Key dissolves the compound of the Stone, and begins the separation of the Elements in a philosophical manner: this separation of the elements is not made but by raising up the subtle and pure parts above the thick and terrestrial parts.

2. He who knows how to sublime the Stone philosophically, justly deserves the name of a philosopher, since he knows the Fire of the Wise, which is the only instrument which can work this sublimation. No philosopher has ever openly revealed this Secret Fire, and this powerful agent, which works all the wonders of the Art: he who shall not understand it, and not know how to distinguish it by the characters whereby it is described, ought to make a stand here, and pray to God to make it clear to him; for the knowledge of this great Secret is rather a gift of Heaven, than a Light acquired by the natural force of reasoning; let him, nevertheless, read the writings of the philosophers; let him meditate; and, above all, let him pray: there is no difficulty which may not in the end be made clear by Work, Meditation, and Prayer.

3. Without the sublimation of the Stone, the conversion of the Elements and the extraction of the Principles is impossible; and this conversion, which makes Water of Earth, Air of Water, and Fire of Air, is the only way whereby our Mercury can be prepared.

4. Apply yourself then to know this Secret Fire, which dissolves the Stone naturally and without violence, and makes it dissolve into Water in the great sea of the Wise, by the distillation which is made by the rays of the Sun and Moon.

5. It is in this manner that the Stone, which, according to Hermes, is the vine of the Wise, becomes their Wine, which, by the operations of Art, produces their rectified Water of Life, and their most sharp Vinegar. The Elements of the Stone cannot be dissolved but by this Nature wholly Divine; nor can a perfect dissolution be made of it, but after a proportioned digestion and putrefaction, at which the operation of the Second Key of the First Work is ended.

THE THIRD KEY

1. The Third Key comprehends of itself alone a longer train of operations than all the rest together. The philosophers have spoken very little of it, seeing the Perfection of our Mercury depends thereon; the sincerest even, as Artefius, Trevisan, Flammel, have passed in silence the Preparation of our Mercury, and there is hardly one found who has not feigned, instead of showing the longest and the most important of the operations of our Practice. With a design to lend

you a hand in this part of the way, which you have to go, and where for want of Light it is impossible to know the true road, I will enlarge myself more than others have done on this Third Key; or at least I will follow in an order, that which they have treated so confusedly, that without the inspiration of Heaven, or without the help of a faithful friend, one remains undoubtedly in this labyrinth, without being able to find a happy deliverance from thence.

2. I am sure, that you who are the true Sons of Science will receive a very great satisfaction in the explaining of these hidden Mysteries, which regard the separation and the purification of the Principles of our Mercury, which is made by a perfect dissolution and glorification of the body, whence it had its nativity, and by the intimate union of the soul with its body, of whom the Spirit is the only tie which works this conjunction.

3. This is the Intention, and the essential point of the Operations of this Key, which terminate at the generation of a new substance infinitely nobler than the First.

4. After the Wise Artist has made a spring of living water come out of the stone, and has pressed out the vine of the philosophers, and has made their wine, he ought to take notice that in this homogeneous substance, which appears under the form of Water, there are three different substances, and three natural principles of bodies -- Salt, Sulphur and Mercury -- which are the spirit, the soul, and the body; and though they appear pure and perfectly united together, there still wants much of their being so; for when by distillation we draw the Water, which is the soul and the spirit, the Body remains in the bottom of the vessel, like a dead, black, and dredgy earth, which, nevertheless, is not to be despised; for in our subject there is nothing which is not good.

5. The philosopher, John Pontanus, protests that the very superfluities of the Stone are converted into a true essence, and that he who pretends to separate anything from our subject knows nothing of philosophy; for that all which is therein superfluous, unclean, dredgy -- in fine, the whole compound, is made perfect by the action of our Fire.

6. This advice opens the eyes of those, who, to make an exact purification of the Elements and of the Principles, persuade themselves that they must only take the subtile and cast away the heavy. But Hermes says that power of it is not integral until it be turned into earth; neither ought the sons of science to be ignorant that the Fire and the Sulphur are hidden in the centre of the Earth, and that they must wash it exactly with its spirit, to extract out of it the Fixed Salt, which is the Blood of our Stone. This is the essential Mystery of the operation, which is not accomplished till after a convenient digestion and a slow distillation.

7. You know that nothing is more contrary than fire and water; but yet the Wise Artist must make peace between the enemies, who radically love each other vehemently. Cosmopolite told the manner thereof in a few words: All things must therefore being purged make Fire and Water to be Friends, which they will easily do in their earth, which had ascended with them. Be then attentive on this point; moisten oftentimes the earth with its water, and you will obtain what you seek. Must not the body be dissolved by the water, and the Earth be penetrated with its Humidity, to be made proper for generation? According to philosophers, the Spirit is Eve, the Body is Adam; they ought to be joined together for the propagation of their species. Hermes says the same in other terms: "For Water is the strongest Nature which surmounts and excites the fixed Nature in the Body, that is, rejoices in it."

8. In effect, these two substances, which are of the same nature but of different genders, ascend insensibly together, leaving but a little faeces in the bottom of their vessel; so that the soul, spirit, and body, after an exact purification, appear at last inseparably united under a more noble and more perfect Form than it was before, and as different from its first liquid Form as the alcohol of Wine exactly rectified and actuated with its salt is different from the substance of the wine from whence it has been drawn; this comparison is not only very fitting, but it furthermore gives the sons of science a precise knowledge of the operations of the Third Key.

9. Our Water is a living Spring which comes out of the Stone by a natural miracle of our philosophy. The first of all is the water which issueth out of this Stone. It is Hermes who has pronounced this great Truth. He acknowledges, further, that this water is the foundation of our Art.

10. The philosophers give it many names; for sometimes they call it wine, sometimes water of life, sometimes vinegar, sometimes oil, according to the different degrees of Preparation, or according to the diverse effects which it is capable of producing.

11. Yet I let you know that it is properly called the Vinegar of the Wise, and that in the distillation of this Divine Liquor there happens the same thing as in that of common vinegar; you may hence draw instruction: the water and the phlegm ascend first; the oily substance, in which the efficacy of the water consists, comes the last, etc.

12. It is therefore necessary to dissolve the body entirely to extract all its humidity which contains the precious ferment, the sulphur, that balm of Nature, and wonderful unguent, without which you ought not to hope ever to see in your vessel this blackness so desired by all the philosophers. Reduce then the whole compound into water, and make a perfect union of the volatile with the fixed; it

is a precept of Senior's, which deserves attention, that the highest fume should be reduced to the lowest; for the divine water is the thing descending from heaven, the reducer of the soul to its body, which it at length revives.

13. The Balm of Life is hid in these unclean faeces; you ought to wash them with this celestial water until you have removed away the blackness from them, and then your Water shall be animated with this Fiery Essence, which works all the wonders of our Art.

14. But, further, that you may not be deceived with the terms of the Compound, I will tell you that the philosophers have two sorts of compounds. The first is the compound of Nature, whereof I have spoken in the First Key; for it is Nature which makes it in a manner incomprehensible to the Artist, who does nothing but lend a hand to Nature by the adhibition of external things, by the means of which she brings forth and produces this admirable compound.

15. The second is the compound of Art; it is the Wise man who makes it by the secret union of the fixed with the volatile, perfectly conjoined with all prudence, which cannot be acquired but by the lights of a profound philosophy.

16. The compound of Art is not altogether the same in the Second as in the Third Work; yet it is always the Artist who makes it. Geber defines it, a mixture of Argent vive and Sulphur, that is to say, of the volatile and the fixed; which, acting on one another, are volatilized and fixed reciprocally into a perfect Fixity. Consider the example of Nature; you see that the earth will never produce fruit if it be not penetrated with its humidity, and that the humidity would always remain barren if it were not retained and fixed by the dryness of the earth.

17. So, in the Art, you can have no success if you do not in the first work purify the Serpent, born of the Slime of the earth; if you do not whiten these foul and black faeces, to separate from thence the white sulphur, which is the Sal Amoniac of the Wise, and their Chaste Diana, who washes herself in the bath; and all this mystery is but the extraction of the fixed salt of our compound, in which the whole energy of our Mercury consists.

18. The water which ascends by distillation carries up with it a part of this fiery salt, so that the affusion of the water on the body, reiterated many times, impregnates, fattens, and fertilizes our Mercury, and makes it fit to be fixed, which is the end of the second Work. 19. One cannot better explain this Truth than by Hermes, in these words:

When I saw that the water by degrees did become thicker and harder I did rejoice, for I certainly knew that I should find what I sought for.

It is not without reason that the philosophers give this viscous Liquor the name of Pontick Water. Its exuberant ponticity is indeed the true character of its virtue, and the more you shall rectify it, and the more you shall work upon it, the more virtue will it acquire. It has been called the Water of Life, because it gives life to the metals; but it is properly called the great Lunaria, because of its brightness wherewith it shines....

20. Since I speak only to you, ye true scholars of Hermes, I will reveal to you one secret which you will not find entirely in the books of the philosophers. Some of them say, that of the liquor they make two Mercuries -- the one White and the other Red; Flammel has said more particularly, that one must make use of the citrine Mercury to make the Imbibition of the Red; giving notice to the Sons of Art not to be deceived on this point, as he himself had been, unless the Jew had informed him of the truth.

21. Others have taught that the White Mercury is the bath of the Moon, and that the Red Mercury is the bath of the Sun. But there are none who have been willing to show distinctly to the Sons of Science by what means they may get these two mercuries. If you apprehend me well, you have the point already cleared up to you.

22. The Lunaria is the White Mercury, the most sharp Vinegar is the Red Mercury; but the better to determine these two mercuries, feed them with flesh of their own species -- the blood of innocents whose throats are cut; that is to say, the spirits of the bodies are the Bath where the Sun and Moon go to wash themselves.

23. I have unfolded to you a great mystery, if you reflect well on it; the philosophers who have spoken thereof have passed over this important point very slightly. Cosmopolite has very wittily mentioned it by an ingenious allegory, speaking of the purification of the Mercury: This will be done, says he, if you shall give our old man gold and silver to swallow, that he may consume them, and at length he also dying may be burnt. He makes an end of describing the whole magistery in these terms: Let his ashes be strewed in the water; boil it until it is enough, and you have a medicine to cure the leprosy. You must not be ignorant that Our Old Man is our Mercury; this name indeed agrees with him because He is the first matter of all metals. He is their water, as the same author goes on to say, and to which he gives also the name of steel and of the lodestone; adding for a greater confirmation of what I am about to discover to you, that if gold couples with it eleven times it sends forth its seed, and is debilitated almost unto death; but the Chalybes conceives and begets a son more glorious than the Father.

24. Behold a great Mystery which I reveal to you without an enigma; this is the secret of the two mercuries which contain the two tinctures. Keep them separately, and do not confound their species, for fear they should beget a monstrous Lineage.

25. I not only speak to you more intelligibly than any philosopher before has done, but I also reveal to you the most essential point in the Practice; if you meditate thereon, and apply yourself to understand it well; but above all, if you work according to those lights which I give you, you may obtain what you seek for.

26. And if you come not to these knowledges by the way which I have pointed out to you, I am very well assured that you will hardly arrive at your design by only reading the philosophers. Therefore despair of nothing -- search the source of the Liquor of the Sages, which contains all that is necessary for the work; it is hidden under the Stone -- strike upon it with the Red of Magic Fire, and a clear fountain will issue out; then do as I have shown you, prepare the bath of the King with the blood of the Innocents, and you will have the animated Mercury of the wise, which never loses its virtue, if you keep it in a vessel well closed,

27. Hermes says, that there is so much sympathy between the purified bodies and the spirits, that they never quit one another when they are united together: because this union resembles that of the soul with the glorified body; after which Faith tells us, there shall be no more separation or death; because the spirits desire to be in the cleansed bodies, and having them, they enliven and dwell in them.

28. By this you may observe the merit of this precious liquor, to which the philosophers have given more than a thousand different names, which is in sum the great Alcahest, which radically dissolves the metals -- a true permanent water which, after having radically dissolved them, is inseparably united to them, increasing their weight and tincture.

THE FOURTH KEY

The Fourth Key of the Art is the entrance to the Second Work (and a reiteration in part and development of the foregoing): it is this which reduces our Water into Earth; there is but this only Water in the world, which by a bare boiling can be converted into Earth, because the Mercury of the Wise carries in its centre its own Sulphur, which coagulates it. The terrification of the Spirit is the only operation of this work. Boil them with patience; if you have proceeded well, you will not be a long time without perceiving the marks of this coagulation; and if they appear not in their time, they will never appear; because it is an undoubted

sign that you have failed in some essential thing in the former operations; for to corporify the Spirit, which is our Mercury, you must have well dissolved the body in which the Sulphur which coagulates the Mercury is enclosed. But Hermes assumes that our mercurial water shall obtain all the virtues which the philosophers attribute to it if it be turned into earth. An earth admirable is it for fertility -- the Land of Promise of the Wise, who, knowing how to make the dew of Heaven fall upon it, cause it to produce fruits of an inestimable price. Cultivate then diligently this precious earth, moisten it often with its own humidity, dry it as often, and you will no less augment its virtue than its weight and its fertility.

THE FIFTH KEY

The Fifth Key includes the Fermentation of the Stone with the perfect body, to make thereof the medicine of the Third order. I will say nothing in particular of the operation of the Third work; except that the Perfect Body is a necessary leaven of Our Paste. And that the Spirit ought to make the union of the paste with the leaven in the same manner as water moistens meal, and dissolves the leaven to compose a fermented paste fit to make bread. This comparison is very proper; Hermes first made it, saying, that as a paste cannot be fermented without a ferment; so when you shall have sublimed, cleansed and separated the foulness from the Faeces, and would make the conjunction, put a ferment to them and make the water earth, that the paste may be made a ferment; which repeats the instruction of the whole work, and shows, that just so as the whole lump of the paste becomes leaven, by the action of the ferment which has been added, so all the philosophic confection becomes, by this operation, a leaven proper to ferment a new matter, and to multiply it to infinity. If you observe well how bread is made, you will find the proportions also, which you ought to keep among the matters which compose our philosophical paste. Do not the bakers put more meal than leaven, and more water than the leaven and the meal? The laws of Nature are the rules you ought to follow in the practice of our magistry. I have given you, upon the principal point, all the instructions which are necessary for you, so that it would be superfluous to tell you more of it; particularly concerning the last operations, about which the Adepts have been less reserved than at the First, which are the foundations of the Art.

THE SIXTH KEY

The Sixth Key teaches the Multiplication of the Stone, by the reiteration of the same operation, which consists but in opening and shutting, dissolving and coagulating, imbibing and drying; whereby the virtues of the Stone are infinitely augmentable. As my design has been not to describe entirely the application of the three medicines, but only to instruct you in the more important operations

concerning the preparation of Mercury, which the philosophers commonly pass over in silence, to hide the mysteries from the profane which are only intended for the wise, I will tarry no longer on this point, and will tell you nothing more of what relates to the Projection of the Medicine, because the success you expect depends not thereon. I have not given you very full instructions except on the Third Key, because it contains a long train of operations which, though simple and natural, require a great understanding of the Laws of Nature, and of the qualities of Our Matter, as well as a perfect knowledge of chemistry and of the different degrees of heat which are fitting for these operations. I have conducted you by the straightway without any winding; and if you have well minded the road which I have pointed out to you, I am sure that you will go straight to the end without straying. Take this in good part from me, in the design which I had of sparing you a thousand labours and a thousand troubles, which I myself have undergone in this painful journey for want of an assistance such as this is, which I give you from a sincere heart and a tender affection for all the true sons of science. I should much bewail, if, like me, after having known the true matter, you should spend fifteen years entirely in the work, in study and in meditation, without being able to extract out of the Stone the precious juice which it encloses in its bosom, for want of knowing the secret fire of the wise, which makes to run out of this plant (dry and withered in appearance) a water which wets not the hands, and which by a magical union of the dry water of the sea of the wise, is dissolved into a viscous water -- into a mercurial liquor, which is the beginning, the foundation, and the Key of our Art: Convert, separate, and purify the elements, as I have taught you, and you will possess the true Mercury of the philosophers, which will give you the fixed Sulphur and the Universal Medicine. But I give you notice, moreover, that even after you shall be arrived at the knowledge of the Secret Fire of the Wise, yet still you shall not attain your point at your first career. I have erred many years in the way which remains to be gone, to arrive at the mysterious fountain where the King bathes himself, is made young again, and retakes a new life exempt from all sorts of infirmities. Besides this you must know how to purify, to heal, and to animate the royal bath; it is to lend you a hand in this secret way that I have expatiated under the Third Key, where all those operations are described. I wish with all my heart that the instructions which I have given you may enable you to go directly to the End. But remember, ye sons of philosophy, that the knowledge of our Magistry comes rather by the Inspiration of Heaven than from the Lights which we can get by ourselves. This truth is acknowledged by all artists; it is for good reason that it is not enough to work; pray daily, read good books, and meditate night and day on the operations of Nature, and on what she may be able to do when she is assisted by the help of our Art; and by these means you will succeed without doubt in your undertaking. This is all I have now to say to you. I was not willing to make you such a long discourse as the matter seemed to demand; neither have I told you anything but what is essential to our Art; so that if you

know the Stone which is the only matter of Our Stone, and if you have the Understanding of Our Fire, which is both secret and natural, you have the Keys of the Art, and you can calcine Our Stone; not by the common calcination which is made by the violence of fire, but by a philosophic calcination which is purely natural. Yet observe this, with the most enlightened philosophers, that there is this difference between the common calcination which is made by the force of Fire and the natural calcination; that the first destroys the body and consumes the greatest part of its radical humidity; but the second does not only preserve the humidity of the body in calcining it, but still considerably augments it. Experience will give you knowledge in the Practice of this great truth, for you will in effect find that this philosophical calcination, which sublimes and distills the Stone in calcining it, much augments its humidity; the reason is that the igneous spirit of the natural fire is corporified in the substances which are analogous to it. Our stone is an Astral Fire which sympathizes with the Natural Fire, and which, as a true Salamander receives it nativity, is nourished and grows in the Elementary Fire, which is geometrically proportioned to it.

Contents

Short history of Alchemy and Knighthood	2
Questions asked by the Elder Brethren of the Rose ✕ Cross to the candidates for Adeptship	19
Alchemical Axioms Rose ✕ Cross	22
Ceremonial and Discourses of the Seven Initiatory Degrees leading to Adeptship	26
Ritual of Reception of an Elder Brother of the Rose ✕ Cross (with Alchemical text)	47
Investiture	53
The Promise of the Sages	55
Oath declared by the Imperator of O.S.F.A.R. ✕ C	58
O.S.F.A.R. ✕ C and the Modern Alchemical Revival in Europe	59
The Whole “Opera Magna” Photographed	62
Who is Eudoxus?	74
The Six Keys of Eudoxus	75
Contents	85
Endnotes: Nicolas Flamel with his illustrations and notes	86
The Philosopher’s Stone	115



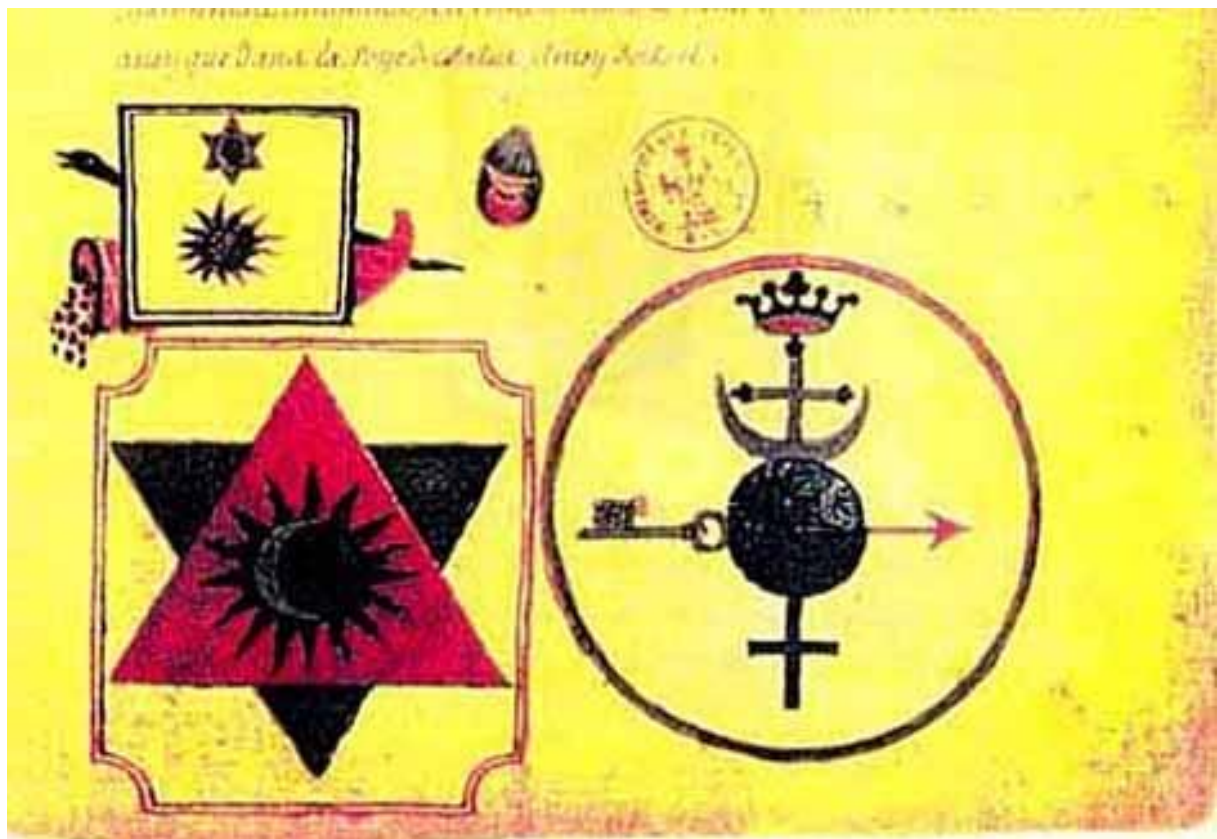
ⁱ Nicolas Flamel

Some of his written work as pronounced in the pledge the “Promise of the Sages”:

1. I promise on the salvation of my soul to respect the secret of the Great Work.
2. I promise to enlighten my Brothers and help them in the measure that they are illumined by God, but I will not clearly reveal that which all the wise philosophers have kept hidden. I will only bring them on the path.
3. I promise to use the Philosopher's Stone only for medical purposes.
4. I promise to fight (by writing, by action and by speech) for the defence of this Holy Philosophy.
5. I promise to raise my soul more every day, so that by charity, simplicity and obedience I may be worthy of our Order.
6. I promise to work (in whatever is demanded of me, even if I do not understand its reason) with the greatest discretion and possible anonymity, so that the sole work of our Heavenly Father appears.
7. I promise to devote myself body and soul to the sick, the children and the elderly if task is given to me, being understood that the Order will never be mentioned.
8. I promise to be humble in spirit.
9. I promise to be a faithful servant of the Father, a Brother submitted among all the Sons of Light, the diligent and zealous apostle of the Holy Spirit.
10. I promise to be the successor of the Sages of all ages and to offer Adeptship only if the student has reached the seventh degree.
- 11. I promise to perpetuate the Great Work by providing a written contribution, while covering myself by a pseudonym.**
12. I promise to obey the Superiorsⁱ of the Order and to accept all the trials that can be sent to me from heaven ... and, never complain nor of God nor Men.









Nicolas Flamel, seneschal of the twelfth Emperor Ludovic des Pins (1396-1418), read Scoll 1.

Nicolas Flamel 1330 - Paris, March 22, 1418 - was a successful French scrivener and manuscript-seller who developed a posthumous reputation as an alchemist due to his reputed work on the Philosopher's Stone.

According to the introduction to his work and additional details that have accrued since its publication, Flamel was the most accomplished of the European alchemists, and had learned his art from a Jewish converso on the road to Santiago de Compostela. As Deborah Harkness put it, "Others thought Flamel was the creation of 17th-century editors and publishers desperate to produce modern printed editions of supposedly ancient alchemical treatises then circulating in manuscript for an avid reading public."

The modern assertion that many references to him or his writings appear in alchemical texts of the 16th century, however, has not been linked to any particular source. The essence of his reputation are claims that he succeeded at the two magical goals of alchemy: that he made the Philosopher's Stone, which turns lead into gold, and that he and his wife Perenelle achieved immortality through the "Elixir of Life".

His life

Nicolas and his wife Perenelle were Roman Catholics. Later in life they were noted for their wealth and philanthropy as well as multiple interpretations on modern day alchemy. Flamel lived into his 80s, and in 1410 designed his own tombstone, which was carved with arcane alchemical signs and symbols. The tombstone is preserved at the Musée de Cluny in Paris.

Expanded accounts of his life are legendary. An alchemical book, published in Paris in 1613 as *Livre des figures hieroglyphiques* and in London in 1624 as *Exposition of the Hieroglyphical Figures* was attributed to Flamel. It is a collection of designs purportedly commissioned by Flamel for a tympanum at the Cimetière des Innocents in Paris, long disappeared at the time the work was published. In the publisher's introduction Flamel's search for the philosopher's stone was described.

According to that introduction, Flamel had made it his life's work to understand the text of a mysterious 21-page book he had purchased. The introduction claims that, around 1378, he travelled to Spain for assistance with translation. On the way back, he reported that he met a sage, who identified Flamel's book as being a copy of the original Book of Abraham the Mage.

With this knowledge, over the next few years, Flamel and his wife allegedly decoded enough of the book to successfully replicate its recipe for the Philosopher's Stone, producing first silver in 1382, and then gold. In addition, Flamel is said to have studied some texts in Hebrew. Interest in Flamel revived in the 19th century, and Victor Hugo mentioned him in *The Hunchback of Notre Dame*. Eric Satie was intrigued by Flamel.

He had already achieved legendary status within the circles of alchemy by the mid 17th Century, with references in Isaac Newton's journals to "the Caduceus, the Dragons of Flammel". Albert Pike makes reference to Nicholas Flamel in his book *Morals and Dogma of the Scottish Rite of Freemasonry*.

His work and other information

Wisdom has various means for making its way into the heart of man. Sometimes a prophet comes forward and speaks. Or a sect of mystics receives the teaching of a philosophy, like rain on a summer evening, gathers it in and spreads it abroad with love. Or it may happen that a charlatan, performing tricks to astonish men, may produce, perhaps without knowing it himself, a ray of real light with his dice and magic mirrors. In the fourteenth century, the pure truth of the masters was transmitted by a book.

This book fell into the hands of precisely the man who was destined to receive it; and he, with the help of the text and the hieroglyphic diagrams that taught the transmutation of metals into gold, accomplished the transmutation of his soul, which is a far rarer and more wonderful operation.

Thanks to the amazing book of Abraham the Jew all the Hermetists of the following centuries had the opportunity of admiring an example of a perfect life, that of Nicolas Flamel, the man who received the book. After his death or disappearance many students and alchemists who had devoted their lives to the search for the Philosopher's Stone despaired because they had not in their possession the wonderful book that contained the secret of gold and of eternal life. But their despair was unnecessary. The secret had become alive. The magic formula had become incarnate in the actions of a man. No ingot of virgin gold melted in the crucibles could, in colour or purity, attain the beauty of the wise bookseller's pious life.

There is nothing legendary about the life of Nicolas Flamel. The Bibliotheque Nationale in Paris contains works copied in his own hand and original works written by him. All the official documents relating to his life have been found: his marriage contract, his deeds of gift, his will. His history rests solidly on those substantial material proofs for which men clamor if they are to believe in obvious things. To this indisputably authentic history, legend has added a few flowers. But in every spot where the flowers of legend grow, underneath there is the solid earth of truth.

Whether Nicolas Flamel was born at Pontoise or somewhere else, a question that historians have argued and investigated with extreme attention, seems to me to be entirely without importance. It is enough to know that towards the middle of the fourteenth century, Flamel was carrying on the trade of a bookseller and had a stall backing on to the columns of Saint-Jacques la Boucherie in Paris. It was not a big stall, for it measured only two feet by two and a half. However, it grew. He bought a house in the old rue de Marivaux and used the ground floor for his business. Copyists and illuminators did their work there. He himself gave a few writing lessons and taught nobles who could only sign their names with a cross. One of the copyists or illuminators acted also as a servant to him.

Nicolas Flamel married Pernelle, a good-looking, intelligent widow, slightly older than himself and the possessor of a little property. Every man meets once in his life the woman with whom he could live in peace and harmony. For Nicolas Flamel, Pernelle was that woman. Over and above her natural qualities, she had another which is still rarer. She was a woman who was capable of keeping a secret all her life without revealing it to anybody in confidence. But the story of Nicolas Flamel is the story of a book for the most part. The secret

made its appearance with the book, and neither the death of its possessors nor the lapse of centuries led to the complete discovery of the secret.

Nicolas Flamel had acquired some knowledge of the Hermetic art. The ancient alchemy of the Egyptians and the Greeks that flourished among the Arabs had, thanks to them, penetrated to Christian countries. Nicolas Flamel did not, of course, regard alchemy as a mere vulgar search for the means of making gold.

For every exalted mind the finding of the Philosopher's Stone was the finding of the essential secret of Nature, the secret of her unity and her laws, the possession of perfect wisdom. Flamel dreamed of sharing in this wisdom. His ideal was the highest that man could attain. And he knew that it could be realized through a book, for the secret of the Philosopher's Stone had already been found and transcribed in symbolic form. Somewhere it existed. It was in the hands of unknown sages who lived somewhere unknown. But how difficult it was for a small Paris bookseller to get into touch with those sages.

Nothing, really, has changed since the fourteenth century. In our day also many men strive desperately towards an ideal, the path which they know but cannot climb; and they hope to win the magic formula (which will make them new beings) from some miraculous visit or from a book written expressly for them. But for most, the visitor does not come and the book is not written.

Yet for Nicolas Flamel the book was written. Perhaps because a bookseller is better situated than other people to receive a unique book; perhaps because the strength of his desire organized events without his knowledge, so that the book came when it was time. So strong was his desire, that the coming of the book was preceded by a dream, which shows that this wise and well-balanced bookseller had a tendency to mysticism.

Nicolas Flamel dreamed one night that an angel stood before him. The angel, who was radiant and winged like all angels, held a book in his hands and uttered these words, which were to remain in the memory of the hearer: "Look well at this book, Nicholas. At first you will understand nothing in it neither you nor any other man. But one day you will see in it that which no other man will be able to see." Flamel stretched out his hand to receive the present from the angel, and the whole scene disappeared in the golden light of dreams. Sometime after that the dream was partly realized.

One day, when Nicolas Flamel was alone in his shop, an unknown man in need of money appeared with a manuscript to sell. Flamel was no doubt tempted to receive him with disdainful arrogance, as do the booksellers of our day when some poor student offers to sell them part of his library. But the moment he saw

the book he recognized it as the book that the angel had held out to him, and he paid two florins for it without bargaining.

The book appeared to him indeed resplendent and instinct with divine virtue. It had a very old binding of worked copper, on which were engraved curious diagrams and certain characters, some of which were Greek and others in a language he could not decipher.

The leaves of the book were not made of parchment, like those he was accustomed to copy and bind. They were made of the bark of young trees and were covered with very clear writing done with an iron point. These leaves were divided into groups of seven and consisted of three parts separated by a page without writing, but containing a diagram that was quite unintelligible to Flamel.

On the first page were written words to the effect that the author of the manuscript was Abraham the Jew - prince, priest, Levite, astrologer, and philosopher. Then followed great curses and threats against anyone who set eyes on it unless he was either a priest or a scribe.

The mysterious word Maranatha, which was many times repeated on every page, intensified the awe-inspiring character of the text and diagrams. But most impressive of all was the patined gold of the edges of the book, and the atmosphere of hallowed antiquity that there was about it.

Nicolas Flamel considered that being a scribe he might read the book without fear. He felt that the secret of life and of death, the secret of the unity of Nature, the secret of the duty of the wise man, had been concealed behind the symbol of the diagram and formula in the text by an initiate long since dead. He was aware that it is a rigid law for initiates that they must not reveal their knowledge, because if it is good and fruitful for the intelligent, it is bad for ordinary men. As Jesus has clearly expressed it, pearls must not be given as food to swine. Was he qualified to read this book?

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He had the pearl in his hands. It was for him to rise in the scale of man in order to be worthy to understand its purity. He must have had in his heart a hymn of

thanksgiving to Abraham the Jew, whose name was unknown to him, but who had thought and labored in past centuries and whose wisdom he was now inheriting.

He must have pictured him a bald old man with a hooked nose, wearing the wretched robe of his race and wilting in some dark ghetto, in order that the light of his thought might not be lost. And he must have vowed to solve the riddle, to rekindle the light, to be patient and faithful, like the Jew who had died in the flesh but lived eternally in his manuscript.

Nicolas Flamel had studied the art of transmutation. He was in touch with all the learned men of his day. Manuscripts dealing with alchemy have been found, notably that of Almasatus, which were part of his personal library.

He had knowledge of the symbols of which the alchemists made habitual use. But those that he saw in the book of Abraham the Jew remained dumb for him. In vain, he copied some of the mysterious pages and set them out in his shop, in the hope that some visitor conversant with the Kabbalah would help him to solve the problem. He met with nothing but the laughter of skeptics and the ignorance of pseudo-scholars just as he would today if he showed the book of Abraham the Jew either to pretentious occultists or to the scholars at the Académie des Inscriptions et Belles Lettres.

Nicholas Flamel's Journey For twenty-one years, he pondered the hidden meaning of the book. That is really not that long. He is favored among men for whom twenty-one years are enough to enable him to find the key of life.

At age twenty-one Nicolas Flamel had developed in himself sufficient wisdom and strength to hold out against the storm of light involved by the coming of truth to the heart of man.

Only then did events group themselves harmoniously according to his will and allow him to realize his desire. For everything good and great that happens to a man is the result of the co-ordination of his own voluntary effort and a malleable fate.

No one in Paris could help Nicolas Flamel understand the book. Now, this book had been written by a Jew, and part of its text was in ancient Hebrew. The Jews had recently been driven out of France by persecution. Nicolas Flamel knew that many of these Jews had migrated to Spain.

In towns such as Malaga and Granada, which were still under the more enlightened dominion of the Arabs, there lived prosperous communities of Jews

and flourishing synagogues, in which scholars and doctors were bred. Many Jews from the Christian towns of Spain took advantage of the tolerance extended by the Moorish kings and went to Granada to learn. There they copied Plato and Aristotle forbidden texts in the rest of Europe and returned home to spread abroad the knowledge of the ancients and of the Arab masters.

Nicolas Flamel thought that in Spain he might meet some erudite Cabalist who would translate the book of Abraham for him. Travelling was difficult, and without a strong-armed escort, safe passage was nearly impossible for a solitary traveller. Flamel made therefore a vow to St James of Compostela, the patron saint of his parish, to make a pilgrimage. This was also a means of concealing from his neighbours and friends the real purpose of his journey.

The wise and faithful Pernelle was the only person who was aware of his real plans. He put on the pilgrim's attire and shell-adorned hat, took the staff, which ensured a certain measure of safety to a traveller in Christian countries, and started off for Galicia.

Since he was a prudent man and did not wish to expose the precious manuscript to the risks of travel, he contented himself with taking with him a few carefully copied pages, which he hid in his modest baggage.

Nicolas Flamel has not recounted the adventures that befell him on his journey. Possibly he had none. It may be that adventures happen only to those who want to have them. He has told us merely that he went first to fulfill his vow to St James. Then he wandered about Spain, trying to get into relations with learned Jews.

But they were suspicious of Christians, particularly of the French, who had expelled them from their country. Besides, he had not much time. He had to remember Pernelle waiting for him, and his shop, which was being managed only by his servants. To a man of over fifty on his first distant journey, the silent voice of his home makes a powerful appeal every evening.

In discouragement, he started his homeward journey. His way lay through Leon, where he stopped for the night at an inn and happened to sup at the same table as a French merchant from Boulogne, who was traveling on business.

This merchant inspired him with confidence and trust, and he whispered a few words to him of his wish to find a learned Jew. By a lucky chance the French merchant was in relations with a certain Maestro Canches, an old man who lived at Leon, immersed in his books. Nothing was easier than to introduce this

Maestro Canches to Nicolas Flamel, who decided to make one more attempt before leaving Spain.

One can easily appreciate the depth of the scene when the profane merchant of Boulogne has left them, and the two men are face to face. The gates of the ghetto close. Maestro Canches' only thought is expressed by a few polite words to rid himself as quickly as he can of this French bookseller, who has deliberately dulled the light in his eye and clothed himself in mediocrity (for the prudent traveler passes unnoticed).

Flamel speaks, reticently at first. He admires the knowledge of the Jews. Thanks to his trade, he has read a great many books. At last he timidly lets fall a name, which hitherto has aroused not a spark of interest in anyone to whom he has spoken - the name of Abraham the Jew, prince, priest, Levite, astrologer and philosopher.

Suddenly Flamel sees the eyes of the feeble old man before him light up. Maestro Canches has heard of Abraham the Jew! He was a great master of the wandering race, perhaps the most venerable of all the sages who studied the mysteries of the Cabala, a higher initiate, one of those who rise the higher the better they succeed in remaining unknown.

His book existed and disappeared centuries ago. But tradition says it has never been destroyed, that it is passed from hand to hand and that it always reaches the man whose destiny it is to receive it. Maestro Canches has dreamed all his life of finding it. He is very old, close to death, and now the hope that he has almost given up is near realization. The night goes by, and there is a light over the two heads bent over their work. Maestro Canches is translating the Hebrew from the time of Moses. He is explaining symbols that originated in ancient Chaldea. How the years fall from these two men, inspired by their common belief in truth.

But the few pages that Flamel had brought are not enough to allow the secret to be revealed. Maestro Canches made up his mind at once to accompany Flamel to Paris, but his extreme age was an obstacle. Furthermore, Jews were not allowed in France. He vowed to rise above his infirmity and convert his religion! For many years now, he had been above all religions. So the two men, united by their indissoluble bond, headed off along the Spanish roads north.

The ways of Nature are mysterious. The nearer Maestro Canches came to the realization of his dream, the more precarious became his health, and the breath of life weakened in him. Oh God! he prayed, grant me the days I need, and that I may cross the threshold of death only when I possess the liberating secret by which darkness becomes light and flesh spirit!

But the prayer was not heard. The inflexible law had appointed the hour of the old man's death. He fell ill at Orleans, and in spite of all Flamel's care, died seven days later. As he had converted and Flamel did not want to be suspected of bringing a Jew into France, he had him piously buried in the church of Sante-Croix and had masses said in his honour. For he rightly thought that a soul that had striven for so pure an aim and had passed at the moment of its fruition, could not rest in the realm of disembodied spirits.

Flamel continued his journey and reached Paris, where he found Pernelle, his shop, his copyists, and his manuscripts safe and sound. He laid aside his pilgrim's staff. But now everything was changed. It was with a joyous heart that he went his daily journey from house to shop, that he gave writing lessons to illiterates and discussed Hermetic science with the educated.

From natural prudence, he continued to feign ignorance, in which he succeeded all the more easily because knowledge was within him. What Maestro Canches had already taught him in deciphering a few pages of the book of Abraham the Jew was sufficient to allow his understanding of the whole book. He spent three years more in searching and in completing his knowledge, but at the end of this period, the transmutation was accomplished.

Having learned what materials were necessary to put together beforehand, he followed strictly the method of Abraham the Jew and changed a half-pound of mercury first into silver, and then into virgin gold. And simultaneously, he accomplished the same transmutation in his soul. From his passions, mixed in an invisible crucible, the substance of the eternal spirit emerged.

The Death of Flamel

Flamel died in 1418. He was buried in Paris at the Musee de Cluny at the end of the nave of the former Church of Saint-Jacques-de-la-Boucherie.

One of Flamel's houses still stands in Paris, at 51 rue de Montmorency. It is the oldest stone house in the city. There is an old inscription on the wall : We, ploughmen and women living at the porch of this house, built in 1407, are requested to say every day an "Our Father" and an "Ave Maria" praying God that His grace forgive poor and dead sinners. The ground floor currently contains a restaurant.

A Paris street near the Louvre Museum, the rue Nicolas Flamel, has been named for him; it intersects with the rue Perenelle, named for his wife.

Pernelle died first; Nicolas Flamel reached the age of eighty. He spent the last years of his life writing books on alchemy. He carefully settled his affairs and planned how he was to be buried: at the end of the nave of Saint Jacques la Boucherie. The tombstone to be laid over his body had already been made.

On this stone, in the middle of various figures, there was carved a sun above a key and a closed book. It contains the symbols of his life and can still be seen at his gravesite in the Musee de Cluny in Paris. His death, to which he joyfully looked forward, was as circumspect and as perfect as his life.

As it is equally useful to study men's weaknesses as their finest qualities, we may mark Flamel's weakness. This sage, who attached importance only to the immortality of his soul and despised the ephemeral form of the body, was inspired as he grew old with a strange taste for the sculptural representation of his body and face. Whenever he had a church built, or even restored, he requested the sculptor to represent him, piously kneeling, in a corner of the pediment of the facade.

He had himself twice sculptured on an arch in the Cemetery of the Innocents: once as he was in his youth and once old and infirm. When he had a new house built in the rue de Montmorency, on the outskirts of Paris, eleven saints were carved on the front, but a side door was surmounted with a bust of Flamel.

The bones of sages seldom rest in peace in their grave. Perhaps Nicolas Flamel knew this and tried to protect his remains by ordering a tombstone of great weight and by having a religious service held for him twelve times a year. But these precautions were useless. Hardly was Flamel dead when the report of his alchemical powers and of his concealment somewhere of an enormous quantity of gold spread through Paris and the world. Everyone who was seeking the famous projection powder, which turns all substances into gold, came prowling round all the places where he had lived in the hope of finding a minute portion of the precious powder.

It was said also that the symbolical figures which he had had sculptured on various monuments gave, for those who could decipher it, the formula of the Philosopher's Stone. There was not a single alchemist but came in pilgrimage to study the sacred science on the stones of Saint-Jacques- la Boucherie, or the Cemetery of the Innocents. The sculptures and inscriptions were broken off under cover of darkness and removed. The cellars of his house were searched and the walls examined.

According to author Albert Poisson, towards the middle of the sixteenth century a man who had a well-known name and good credentials, which were no doubt

fictitious, presented himself before the parish board of Saint-Jacques la Boucherie. He said he wished to carry out the vow of a dead friend, a pious alchemist, who, on his deathbed, had given him a sum of money with which to repair Flamel's house.

The board accepted the offer. The unknown man had the cellars ransacked under the pretext of strengthening the foundations; wherever he saw a hieroglyph he found some reason for knocking down the wall at that point. Having found nothing, he disappeared, forgetting to pay the workmen.

Not long afterwards, a Capuchin friar and a German baron are said to have discovered in the house some stone vials full of a reddish powder allegedly the projection powder.

By the seventeenth century, the various houses which had belonged to Flamel were despoiled of their ornaments and decorations, and there was nothing of them left but the four bare walls.

History of the Book of Abraham, the Jew

What had happened to the book of Abraham the Jew? Nicolas Flamel had bequeathed his papers and library to a nephew named Perrier, who was interested in alchemy and of whom he was very fond.

Absolutely nothing is known of Perrier. He no doubt benefited by his uncle's teachings and spent a sage's life in the munificent obscurity that Flamel prized so dearly, but had not been able altogether to maintain during the last years of his life.

For two centuries the precious heritage was handed down from father to son, without anything being heard of it. Traces of it are found again in the reign of Louis XIII.

A descendant of Flamel, named Dubois, who must still have possessed a supply of the projection powder, threw off the wise reserve of his ancestor and used the powder to dazzle his contemporaries. In the presence of the King, he changed leaden balls with it into gold.

As a result of this experiment, it is known he had many interviews with Cardinal de Richelieu, who wished to extract his secret.

Dubois, who possessed the powder but was unable to understand either Flamel's manuscripts or the book of Abraham the Jew, could tell him nothing and was soon imprisoned at Vincennes.

It was found that he had committed certain offences in the past, and this enabled Richelieu to get him condemned to death and confiscate his property for his own benefit.

At the same time the proctor of the Chitelet, no doubt by order of Richelieu, seized the houses that Flamel had owned and had them searched from top to bottom.

About this time, at the church of Saint-Jacques la Boucherie, robbers made their way in during the night, lifted Flamel's tombstone and broke open his coffin. It was after this incident that the rumour spread that the coffin had been found empty, and that it had never contained the body of Flamel, who was supposed to be still alive.

Through whatever means, it is believed Richelieu took possession of the book of Abraham the Jew. He built a laboratory at the Chateau of Rueil, which he often visited to read through the master's manuscripts and to try to interpret the sacred hieroglyphs.

But that which a sage like Flamel had been able to understand only after twenty-one years of meditation was not likely to be at once accessible to a politician like Richelieu. Knowledge of the mutations of matter, of life and death, is more complex than the art of planning strategies or administering a kingdom. Richelieu's search gave no good results.

On the death of the cardinal, all traces of the book were lost, or rather, all traces of the text, for the diagrams have often been reproduced. Indeed, the book must have been copied, for it is recorded in the seventeenth century that the author of the *Trésor des Recherches et Antiquités Gauloises* made a journey to Milan to see a copy which belonged to the Seigneur of Cabrieres. In any case, the mysterious book has now disappeared.

Perhaps a copy or the original itself rests under the dust of some provincial library. And it may be that a wise fate will send it at the proper time to a man who has the patience to ponder it, the knowledge to interpret it, the wisdom not to divulge it too soon.

The Testimony of Nicholas Flamel

Written in France in the late 1750s and published in London in 1806. The original document was written in the hand of Nicolas Flamel in a coded alphabet consisting of 96 letters. It was written in secrecy and intended only for his nephew. A Parisian scribe named Father Perneti and a Monsieur de Saint Marc were finally able to break the code in 1758.

1. I Nicholas Flamel, a scrivener of Paris, in the year 1414, in the reign of our gracious Prince Charles VI, whom God preserve; and after the death of my faithful partner Perenelle, am seized with a desire and a delight, in remembrance of her, and in your behalf, dear nephew, to write out the whole magistry of the secret of the Powder of Projection, or the Philosophical Tincture, which God hath willed to impart to his very insignificant servant, and which I have found out, as thou also wilt find out in working as I shall declare unto you.

2. And for this cause do not forget to pray to God to bestow on thee the understanding of the reason of the truth of nature, which thou wilt see in this book, wherein I have written the secrets word for word, sheet by sheet, and also as I have done and wrought with thy dear aunt Perenelle, whom I very much regret.

3. Take heed before thou workest, to seek the right way as a man of understanding. The reason of nature is Mercury, Sun and Moon, as I have said in my book, in which are those figures which thou seest under the arches of the Innocents at Paris. But I erred greatly upwards of 23 years and a half, in laboring without being able to marry the Moon, that is quicksilver, to the Sun, and to extract from them the seminal dung, which is a deadly poison; for I was then ignorant of the agent or medium, in order to fortify the Mercury: for without this agent, Mercury is as common water.

4. Know in what manner Mercury is to be fortified by a metallic agent, without which it never can penetrate into the belly of the Sun and of the Moon; afterward it must be hardened, which cannot be affected without the sulfurous spirit of gold or silver. You must therefore first open them with a metallic agent, that is to say with royal Saturnia, and afterward you must actuate the Mercury by a philosophic means, that you may afterward by this Mercury dissolve into a liquor gold and Luna, and draw from their putrefaction the generative dung.

5. And know thou, that there is no other way nor means to work in this art, than that which I give thee word for word; an operation, unless it be taught as I now do, not at all easy to perform, but which on the contrary is very difficult to find out.

6. Believe steadfastly, that the whole philosophic industry consists in the preparation of the Mercury of the wise, for in it is the whole of what we are seeking for, and which has always been sought for by all ancient wise men; and that we, no more than they, have done nothing without this Mercury, prepared with Sun or Moon: for without these three, there is nothing in the whole world capable of accomplishing the said philosophical and medicinal tincture. It is expedient then that we learn to extract from them the living and spiritual seed.

7. Aim therefore at nothing but Sun, Moon and Mercury prepared by a philosophical industry, which wets not the hands, but the metal, and which has in itself a metallic sulphurous soul, namely, the ignited light of sulfur. And in order that you may not stray from the right path, apply yourself to metals; for there the aforesaid sulphur is found in all; but thou wilt easily find it, even almost similar to gold, in the cavern and depths of Mars, which is iron, and of Venus, which is copper, nearly as much in the one as in the other; and even if you pay attention to it, this sulphur has the power of tingeing moist and cold Luna, which is fine silver, into pure yellow and good Sun; but this ought to be done by a spiritual medium, viz. the key which opens all metals, which I am going to make known to you. Learn therefore, that among the minerals there is one which is a thief, and eats up all except Sun and Moon, who render the thief very good; for when he has them in his belly, he is good to prepare the quicksilver, as I shall presently make known to you.

8. Therefore do not stray out of the right road, but trust to my words, and then give thyself up to the practice, which I am going to bestow on thee in the name of the Father, of Son, and Holy Ghost. The Practice.

9. Take thou in the first place the eldest or first-born child of Saturn, not the vulgar, 9 parts; of the saber chalibs of the God of War, 4 parts. Put this latter into a crucible, and when it comes to a melting redness, cast therein the 9 parts of Saturn, and immediately this will redden the other. Cleanse thou carefully the filth that arises on the surface of the Saturnia, with saltpetre and tartar, four or five times. The operation will be rightly done when thou seest upon the matter an astral sign like a star.

10. Then is made the key and the saber, which opens and cuts through all metals, but chiefly Sun, Moon and Venus, which it eats, devours and keeps in his belly, and by this means thou art in the right road of truth, if thou has operated properly. For this Saturnia is the royal triumphant herb, for it is a little imperfect king, whom we raise up by a philosophic artifice to the degree of the greatest glory and honour. It is also the queen, that is to say the Moon and the wife of the Sun: it is therefore both male and female, and our hermaphrodite Mercury. This Mercury or Saturnia is represented in the seven first pages of the book of

Abraham the Jew, by two serpent encircling a golden rod. Take care to prepare a sufficient quantity of it, for much is required, that is to say about 12 or 13 lbs. of it, or even more, according as you wish to work on a large or a small scale.

11. Marry thou therefore the young god Mercury, that is to say quicksilver with this which is the philosophic Mercury, that you may actuate by him and fortify the said running quicksilver, seven or even ten or eleven times with the said agent, which is called the key, or a steel sharpened saber, for it cuts, scythes and penetrates all the bodies of the metals. Then wilt thou have the double and treble water represented by the rose tree in the book of Abraham the Jew, which issues out of the foot of an oak, namely our Saturnia, which is the royal key, and goes to precipitate itself into the abyss, as says the same author, that is to say, into the receiver, adapted to the neck of the retort, where the double Mercury throws itself by means of a suitable fire.

12. But here are found thorns and insuperable difficulties, unless God reveals this secret, or a master bestows it. For Mercury does not marry with royal Saturnia: it is experient to find a secret means to unite them: for unless thou knowest the artifice by which this union and peace are effected between these aforesaid argent-vives, you will do nothing to any purpose. I would not conceal any thing from thee, my dear nephew; I tell thee, therefore, that without Sun or Moon this work will profit thee nothing. Thou must therefore cause this old man, or voracious wolf, to devour gold or silver in the weight and measure as I am now about to inform thee. Listen therefore to my words, that thou mayest not err, as I have done in this work. I say, therefore, that you must give gold to our old dragon to eat. Remark how well you ought to operate. For if you give but little gold to the melted Saturnia, the gold is indeed opened, but the quicksilver will not take; and here is an incongruity, which is not at all profitable. I have a long while and greatly laboured in this affliction, before I found out the means to succeed in it. If therefore you give him much gold to devour, the gold will not indeed be so much opened nor disposed, but then it will take the quicksilver, and they will both marry. Thus the means is discovered. Conceal this secret, for it is the whole, and neither trust it to paper, or to any thing else which may be seen. For we should become the cause of great mischief. I give it thee under the seal of secrecy and of thy conscience, for the love I bear thee.

13. Take thou ten ounces of the red Sun, that is to so say, very fine, clean and purified nine or ten times by means of the voracious wolf alone: two ounces of the royal Saturnia; melt this in a crucible, and when it is melted, cast into it the ten ounces of fine gold; melt these two together, and stir them with a lighted charcoal. Then will thy gold be a little opened. Pour it on a marble slab or into an iron mortar, reduce it to a powder, and grind it well with three pounds of

quicksilver. Make them to curd like cheese, in the grinding and working them to and fro: wash this amalgama with pure common water until it comes out clear, and that the whole mass appears clear and white like fine Luna. The conjunction of the gold with the royal golden Saturnia is effected, when the mass is soft to the touch like butter.

14. Take this mass, which thou wilt gently dry with linen or fine cloth, with great care: this is our lead, and our mass of Sun and Moon, not the vulgar, but the philosophical. Put it into a good retort of crucible earth, but much better of steel. Place the retort in a furnace, and adapt a receiver to it: give fire by degrees. Two hours after increase your fire so that the Mercury may pass into the receiver: this Mercury is the water of the blowing rose-tree; it is also the blood of the innocents slain in the book of Abraham the Jew. You may now suppose that this Mercury has eat up a little of the body of the king, and that it will have much more strength to dissolve the other part of it hereafter, which will be more covered by the body of the Saturnia. Thou has now ascended one degree or step of the ladder of the art.

15. Take the feces out of the retort; melt them in a crucible in a strong fire: cast into it four ounces of the Saturnia, (and) nine ounces of the Sun. Then the Sun is expanded in the said feces, and much more opened than at the first time, as the Mercury has more vigour than before, it will have the strength and virtue of penetrating the gold, and of eating more of it, and of filling his belly with it by degrees. Operate therefore as at first; marry the aforesaid Mercury, stronger one degree with this new mass in grinding the whole together; they will take like butter and cheese; wash and grind them several times, until all the blackness is got out: dry it as aforesaid; put the whole into the retort, and operate as thou didst before, by giving during two hours, a weak fire, and then strong, sufficient to drive out, and cause the Mercury to fall into the receiver; then wilt thou have the Mercury still more actuated, and thou wilt have ascended to the second degree of the philosophic ladder.

16. Repeat the same work, by casting in the Saturnia in due weight, that is to say, by degrees, and operating as before, till thou hast reached the 10th step of the philosophic ladder; then take thy rest. For the aforesaid Mercury is ignited, actuated, wholly engrossed and full of the male sulphur, and fortified with the astral juice which was in the deep bowels of the gold and of our saturnine dragon. Be assured that I am now writing for the things which by no philosopher was ever declared or written. For this Mercury is the wonderful caduceus, of which the sages have so much spoken in their books, and which they attest has the power of itself of accomplishing the philosophic work, and they say the truth, as I have done it myself by it alone, and thou wilt be enabled to do it

thyself, if thou art so disposed: for it is this and none else which is the proximate matter and the root of all the metals.

17. Now is done and accomplished the preparation of the Mercury, rendered cutting and proper to dissolve into its nature gold and silver, to work out naturally and simply the Philosophic Tincture, or the powder transmuting all metals into gold and silver.

18. Some believe they have the whole magistry, when they have the heavenly Mercury prepared; but they are grossly deceived. It is for this cause they find thorns before they pluck the rose, for want of understanding. It is true indeed, that were they to understand the weight, the regimen of the fire, and the suitable way, they would not have much to do, and could not fail even if they would. But in this art there is a way to work. Learn therefore and observe well how to operate, in the manner I am about to relate to you.

19. In the name of God, thou shalt take of thy animated Mercury what quantity thou pleasest; thou wilt put it into a glass vessel by itself; or two or four parts of the Mercury with two parts of the golden Saturnia; that is to say, one of the Sun and two of the Saturnia; the whole finely conjoined like butter, washed, cleansed and dried; and thou wilt lute thy vessel with the lute of wisdom. Place it in a furnace on warm ashes at the degree of the heat of an hen sitting on her eggs. Leave this said Mercury so prepared to ascend and descend for the space of 40 or 50 days, until thou seest forming in thy vessel a white or red sulfur, called philosophic sublimate, which issues out of the reins of the said Mercury. Thou wilt collect this sulphur with a feather: it is the living Sun and the living Moon, which Mercury begets out of itself.

20. Take this white or red sulphur, triturate it in a glass or marble mortar, and pour on it, in sprinkling it, a third part of its weight of the Mercury from which this sulphur has been drawn. With these two make a paste like butter: put again this mixture into an oval glass; place it in a furnace on a suitable fire of ashes, mild, and disposed with a philosophic industry. Concoct until the said Mercury is changed into sulphur, and during this coction, thou wilt see wonderful things in thy vessel, that is to say, all the colours which exist in the world, which thou canst not behold without lifting up thy heart to God in gratitude for so great a gift.

21. When thou has attained to the purple red, thou must gather it: for then the alchemical powder is made, transmuting every metal into fine pure and neat gold, which thou mayst multiply by watering it as thou hast already done, grinding it with fresh Mercury, concocting it in the same vessel, furnace and fire, and the time will be much shorter, and its virtue ten times stronger.

22. This then is the whole magistrty done with Mercury alone, which some do not believe to be true, because they are weak and stupid, and not at all able to comprehend this work.

23. Shouldest thou desire to operate in another way, take of fine Sun in fine powder or in very thin leaves: make a paste of it with seven parts of thy philosophic Mercury, which is our Luna: put them both into an oval glass vessel well luted; place it in a furnace; give a very strong fire, that is to say, such as will keep lead in fusion; for then thou has found out the true regimen of the fire; and let thy Mercury, which is the philosophical wind, ascend and descend on the body of the gold, which it eats up by degrees, and carries in its belly. Concoct it until the gold and Mercury do no more ascend and descend, but both remain quiet, and then will peace and union be effected between the two dragons, which are fire and water both together.

24. Then wilt thou see in thy vessel a great blackness like that of melted pitch, which is the sign of the death and putrefaction of the gold, and the key of the whole magistrty. Cause it therefore to resuscitate by concocting it, and be not weary with concocting it: during this period divers changes will take place; that is to say, the matter will pass through all the colours, the black, the ash colour, the blue, the green, the white, the orange, and finally the red as red as blood or the crimson poppy: aim only at this last colour; for it is the true sulphur, and the alchemical powder. I say nothing precisely about the time; for that depends on the industry of the artist; but thou canst not fail, by working as I have shown.

25. If thou are disposed to multiply thy powder, take one part thereof, and water it with two parts of thy animated Mercury; make it into a soft and smooth paste; put it in a vessel as thou hast already done, in the same furnace and fire, and concoct it. This second turn of the philosophic wheel will be done in less time than the first, and thy powder will have ten times more strength. Let is wheel about again even a thousand times, and as much as thou wilt. Thou wilt then have a treasure without price, superior to all there is in the world, and thou canst desire nothing more here below, for thou hast both health and riches, if thou useth them properly.

26. Thou hast now the treasure of all worldly felicity, which I a poor country clown of Pointoise did accomplish three times in Paris, in my house, in the street des Ecrivains, near the chapel of St. Jacques de la Boucherie, and which I Flammel give thee, for the love I bear thee, to the honour of God, for His glory, for the praise of Father, Son, and Holy Spirit.

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ii **The Dry and Wet Ways or Paths**

“The Dry Way or Path” of alchemy employs alchemical ovens and extremely high temperatures. It is but one of a number of different alchemical methodologies, which also include the Wet or Humid way, the Brief Way and so on. It must be stressed that by alchemy Rubellus means physical or laboratory alchemy and not the psychologized alchemy that has become later so popular. Rubellus’ opinion of this type of Jungian alchemy is fairly low and he repeatedly expresses his opinion that those engaged in such things know nothing of real alchemy.

The Great Alchemical Work is divided into three sections, each being successively slightly less opaque and bewildering, at least to the novice or non-chemist, than the previous one. The first section is something of an introduction of the alchemical works of Philalethes and Flamel. These two are discussed together as their works are complimentary, with one of their texts often filling in blanks left by the other.”

“**The “wet”** path is that of meditation and of induced out-of-body states. The “dry” path is that of asceticism, which seeks to harden the spirit by cleaning it of impurities. In this context, impurities are not sin.

They may also be habits that moralist would call vices, but I gather that some of them might be considered virtues. According to Julius Evola, the initiate, like the strict Buddhist, rids himself of all emotional connections with the material world. In the purified state, he will therefore be able to act, not from desire, but from transcendent necessity.

The dry path apparently also includes the “heroic” methods of initiation, which strike directly at the natural body and turn it immediately into a body of light. Death in battle can do this. So can Kundalini Yoga, a sexual technology about

which Evola has written elsewhere. I have never read a discussion of Kundalini Yoga that did not remark that its practitioners have a fair chance of winding up dead or insane. It's probably one of those things that readers should not try at home."

Philippe L. De Coster

ⁱⁱⁱ The retort and the empty balloon.



^{iv} **The Philosopher's Stone**

The philosopher's stone is a legendary substance, allegedly capable of turning inexpensive metals into gold. It was sometimes believed to be an elixir of life, useful for rejuvenation and possibly for achieving immortality. For a long time, it was the most sought-after goal in Western alchemy. In the view of spiritual alchemy, making the philosopher's stone would bring enlightenment upon the maker and conclude the Great Work. It is also known by several other names, such as 'materia prima.'

The Philosopher's Stone, the White Stone by the River, The Sword in the Stone, all the same, meaning that which contains the knowledge of creation, a symbol that represents the final outcome of man's inner transformation, of the conversion of the base metal of his outer character to the golden properties of his higher self. It is all about the evolution of consciousness in the alchemy of time.

The Stone in Alchemy

Transmutation of Metals

The concept apparently originated from the theories of the 8th century Islamic alchemist Geber. He analyzed each Aristotelian element in terms of four basic qualities of hotness, coldness, dryness, and moistness. Thus, fire was both hot and dry, earth cold and dry, water cold and moist, and air hot and moist. He further theorized that every metal was a combination of these four principles, two of them interior and two exterior.

From this premise, it was reasoned that the transmutation of one metal into another could be effected by the rearrangement of its basic qualities. This change would presumably be mediated by a substance, which came to be called *al-iksir* in Arabic (from which comes the Western term "elixir"). It was often imagined as a dry powder, made from a mythical stone - the "philosopher's stone". The stone was believed to have been composed of a substance called *carmot*.

Geber's theory and the concept of the philosopher's stone may have been inspired by the knowledge that metals like gold and silver could be hidden in alloys and ores, from which they could be recovered by the appropriate chemical treatment. Geber himself is believed to be the inventor of aqua regia, a mixture of muriatic and nitric acids, which is one of the few substances that can dissolve gold (and is still often used for gold recovery and purification).

The Stone as a Spiritual Metaphor

Alchemy has always made extensive use of analogy, symbolism, and so forth to relate chemical and physical concepts to esoteric and mystic ones. In some epochs and contexts, these metaphysical aspects came to predominate, and the chemical processes were then viewed as mere symbols of spiritual processes.

In this hermetic side of alchemy, the "philosopher's stone", supposed to be the most tangible and dense crystallization or condensation of a subtle substance, became a metaphor for an inner potential of the spirit and reason to evolve from a lower state of imperfection and vice (symbolized by the base metals) to a higher state of enlightenment and perfection (symbolized by gold). In this view, spiritual elevation, the transmutation of metals, and the purification and rejuvenation of the body were seen to be manifestations of the same concept.

The mystical revival in the late 20th century renovated the public interest on alchemy, and particularly on this metaphysical and philosophical conception of

the philosopher's stone - which is now subscribed by many people, especially within several New Age movements.

The Stone and Modern Science

Though the notion of a simple philosopher's stone of the alchemic sense fell out of scientific conception by at least the 19th century, its metaphors and imagery persisted: man's attempt to discover the essential secret of the universe, redemptively transforming not just lead into gold, but death into life.

In 1901, Ernest Rutherford and Frederick Soddy discovered that radioactivity was a sign of fundamental changes within elements, and it was Soddy who quickly made the connection between this and the ancient search for the philosopher's stone (Soddy had studied alchemy extensively as a hobby). At the moment of realization that their radioactive thorium was converting itself into radium, bit by bit, Soddy later recalled that he shouted out: "Rutherford, this is transmutation!" Rutherford snapped back, "For Christ's sake, Soddy, don't call it transmutation. They'll have our heads off as alchemists." However the term stuck, in part because it drew the new discoveries in nuclear physics into a longer cultural and mystical web.

When it was discovered that radioactivity was also tapping into a latent source of energy bound inside atoms, this furthered the thought that radioactive decay might be the ultimate philosopher's stone. Later, the discovery of nuclear fission would become consciously connected into the same narrative, especially with optimistic hopes of energy "too cheap to meter" and great utopian cities of the future run on nuclear energy.

Azoth

Azoth was considered to be a 'universal medicine' or 'universal solvent' sought in alchemy, its symbol was the Caduceus and so the term, which being originally a term for an occult formula sought by alchemists much like the philosopher's stone, became a poetic word for the element Mercury.

The term was considered by occultist Aleister Crowley to represent a unity of beginning & ending by tying together the first and last letters of the alphabets of antiquity; A/Alpha/Alef (first character of Roman, Greek & Hebrew), Z (final character in Latin), O as Omega (final character in Greek) and Th as Tau (final character in Hebrew).

In this way permeation & totality of beginning and end was considered the supreme wholeness and thus the universal synthesis of opposites as a

'cancellation' (i.e. solvent) or cohesion (i.e. medicine), and in such a way is similar to the philosophical "absolute" of Hegel's dialectic. Crowley further made reference in his works referring to Azoth as "the fluid."

Azoth is also used in the video game *Haunting Ground*. The game has components of alchemy, horror, and strategy. The main character (Fiona Belli) is the wielder of the Azoth, and is chased by various characters who want to extract the Azoth within her, all for several different but none the less selfish reasons. It is referred to as the "essence of life" and also has some things to do with the God Stone and the staff of Caduceus - which is the rod of Hermes, the Magician. Alchemy is a big part in this game.

Claims and Frauds

The concept of a substance that could turn inexpensive metals into valuable gold naturally attracted the attention of many entrepreneurs of all sorts - learned and amateurish, sceptical and gullible, honest and dishonest. An example that illustrates the spirit of the times is that of Rudolf II (1552-1612). This king of Bohemia, having found himself in financial difficulties, decided to invest heavily in the search for the philosopher's stone. He thus attracted to Prague a large number of alchemists, who were given ample material and financial support, and promised rewards if they could solve the problem. This "virtual gold rush" may have involved even the Danish astronomer Tycho Brahe, then at Rudolf's court, who had an alchemical lab built on the grounds of his observatory.

Rudolf never saw his dream realized, and he eventually became insane and had to be deposed by his relatives. It is not known whether his insanity was due to natural causes, or to misuse of alchemical "remedies" which often included toxic materials like sulphur, lead, mercury, arsenic, and antimony.

Edward Kelley

Among those who took Rudolf's offer were the English scholar John Dee, and his assistant Edward Kelley, one of the many alchemists who have claimed possession of the philosopher's stone.

Specifically, Kelley claimed that he had acquired in England small amounts of two powders, one white and one red, which had allegedly been found in Wales, in the raided tomb of a Bishop. From these two powders, Kelley would prepare a red "tincture", one drop of which could turn a larger quantity of heated mercury into gold. There are reports that he performed this feat several times, once even in the presence of Rudolf's court officials, and the gold was later tested and

found to be genuine. He is also reported as sending to queen Elizabeth I of England a copper bed warmer which had been partly transmuted into gold.

Kelley also carried with him a cryptic manuscript, which he claimed had been found with the powders, and which presumably held the secret of their manufacture. On the basis of these claims, Kelley obtained much support from Rudolf - so much so that, when Dee broke with him and returned to England, Kelley chose to remain in Prague. However, Kelley eventually ran out of his magic powders, was jailed by Rudolf in a tower of his castle, and died of injuries sustained in an extravagant escape attempt.

The nature of Kelley's powders is open to conjecture. Gold can be dissolved by aqua regia to give a red-coloured chloride, from which the metal can be easily recovered by heat or simple chemical means. Although that salt has a tendency to decompose on its own, it seems at least possible that Kelley simply plated a layer of gold on some other metal (possibly dissolved in the mercury to form an amalgam) and then used sleight-of-hand or bribery to pass the goldsmith's test.